

THE LUTHERAN

"Stand fast in the liberty wherewith Christ hath made us free"



FOR THE LORD THY GOD
BRINGETH THEM INTO
A GOOD LAND

THE LUTHER CLUB

of Springfield, Ohio, an organization which has been in existence for a number of years, is composed of theological professors of Hamma Divinity School, some of the Wittenberg College faculty and instructors, ministers of the Lutheran Church in active service in Clark County, and a few retired Lutheran ministers. This club meets monthly during the school year to discuss literary, theological, and practical matters pertaining to our Church and her institutions. The program for 1940-41 contains a variety of subjects which should be of interest to the Church in the homeland and also to the young church in the Orient. The president of this organization is the Rev. Willard D. Allbeck, Ph.D., and the secretary-treasurer is the Rev. John M. Warnes.

The opening meeting was held September 17 in conjunction with the opening of Hamma Divinity School at Springfield, Ohio. The subject presented was, "Humanitarianism and Inner Missions in America," by Dr. Allbeck. Other subjects will be: "The Theology of the Press," by Dr. Paul H. Heisey; "Echoes of the Omaha Lutheran Convention," by the Rev. John M. Warnes; "The Christmas Spirit," by Dr. Carl A. Sundberg; "Outlook for Missions in the Immediate Future," by the Rev. John M. Armbruster, missionary to the Argentine; "Some Problems of the Young Church in the Orient," by the Rev. Paul P. Anspach, missionary in Shantung, China; "Relation of Church and State," by the Rev. Paul H. Weihl; "Relation of Faith and Knowledge in Aquinas, and in Luther," by the Rev. Robert G. Remsburg; and "Oesterlen Home, Her Ministry and Her Problems," by Dr. Harvey E. Crowell. At this final meeting for the year the Oesterlen Home will be host to the club.

THE LUTHERAN WELFARE SOCIETY OF IOWA

held its second annual meeting recently in the First Lutheran Church, Des Moines, Iowa, in connection with a dinner.

The ladies' organizations of the church served 134 guests. Special numbers on the program were a vocal solo by Miss Lydia Strand and an impressive address by Pastor Herman Siefkes, president of the Iowa District of the American Lutheran Church.

The report of the executive secretary, Mr. C. R. Lindquist, showed that the society had helped 303 children since April 1, 1939, when the society started to operate.

The treasurer's report showed an operating expense of \$12,118.64, with a

UNCOUNTED BLESSINGS

By Minnie K. Hoffman, Chambersburg, Pa.

Do we ever recount the blessings
From the loving Father's hand?
And mark, how God in His wisdom
For the good of all has planned?

The majesty of mountains,
The grandeur of the sea;
The beauty all about us;
Free gifts to you and me.

And in our darkened nature
When man was all undone,
He gave that priceless treasure,
The gift of His only Son.

With gratitude unending
Accept, we humbly pray;
From out of hearts o'erflowing
The thanks we bring today.

balance on hand of \$149.59 for the past year.

The society adopted by-laws providing for an opportunity for absentee members to vote by mail. Fifty-eight ballots were cast, electing the following as members of the Board of Directors: Dr. N. Astrup Larsen (re-elected), Pastors L. A. Stumme, A. N. Simonsen, Alfred W. Young, and Attorney Jay Mitchell.

Lutheran synods of Iowa are represented on the Board as follows: Norwegian Lutheran Church, Dr. N. Astrup Larsen, Attorney O. N. Refsell; American Lutheran Church, Pastors E. A. Biedermann, L. A. Stumme; United Danish Church, Pastors Theodore I. Jensen, K. R. Jensen; United Lutheran Church, Pastors Alfred W. Young, A. N. Simonsen; Augustana Synod, Dr. W. Albert Ericson, Attorney Jay Mitchell; associate member, Pastor W. H. Becker of the Missouri Synod.

Officers of the society are: President, Dr. N. Astrup Larsen; vice-presidents, Pastors E. A. Biedermann and Alfred W. Young; secretary, Dr. W. Albert Ericson; treasurer, Pastor Theodore I. Jensen.

The Home Office of the State Society is located at 309 Youngerman Building, Des Moines, Iowa. Branch offices have been organized in Des Moines, Sioux City, and Mason City.

The society is supported chiefly by synodical appropriations and membership dues.

The Lutheran Welfare Society of Iowa has progressed and been blessed beyond the fondest expectations of its supporters. A membership campaign will be launched during the month of October, offering all Lutherans of Iowa an opportunity to become members of the society.

W. ALBERT ERICSON, Sec.

THE LUTHERAN

The Official Organ of the United Lutheran Church

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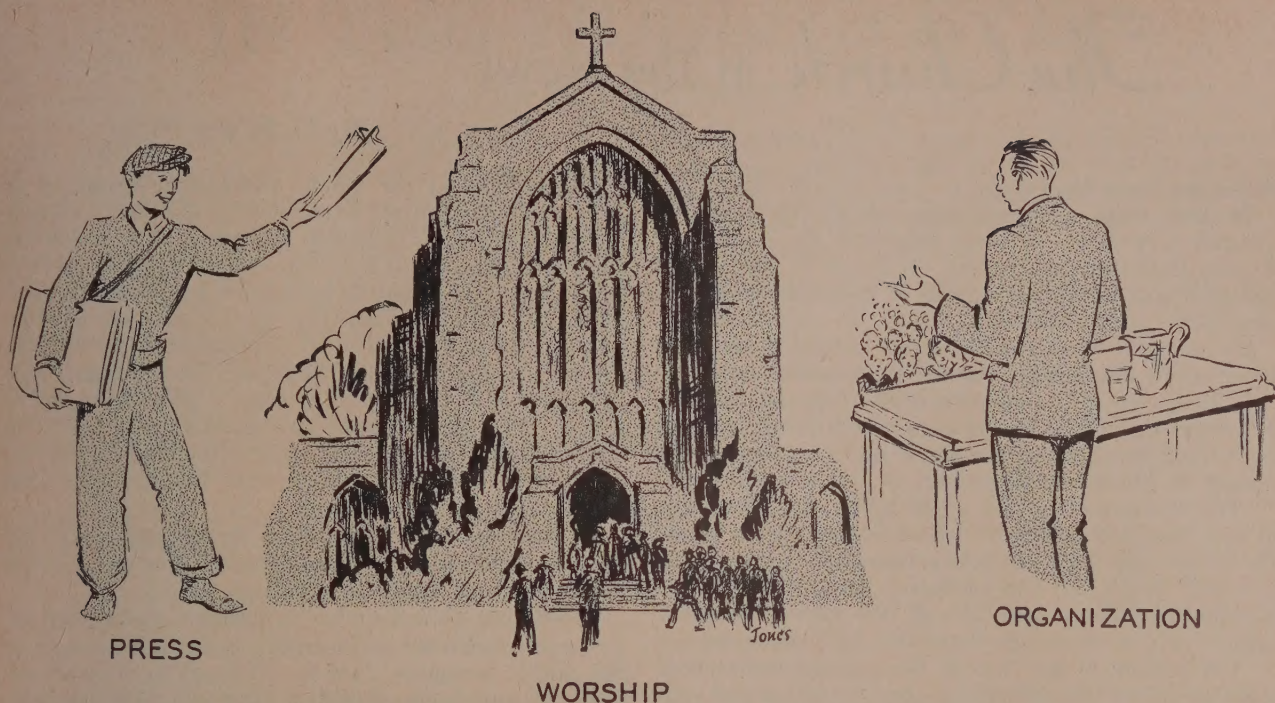
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IN THE editor's mind a connection exists between the significance of pages one and three of this issue relative to sincere thanksgiving. It is to God, the Creator of all things, that grateful recognition is due, since from the bounties of nature we receive the daily food by which body and mind are enabled to carry on. None of us who makes any pretension of using the intelligence with which we are endowed lacks sympathetic appreciation of that meal and meeting on the bleak Atlantic shore of Massachusetts that set the precedent for the later and more elaborate celebrations. They all center in worship of the Source of all that we have and imply humble prayer for the continuance of divine blessing upon our fields and gardens, our mines and forests, our markets and factories.

But this year the meditations of the people of Canada and the United States have reasons for serious concentration on inheritances not directly represented in crops, manufactured commodities, and advances in culture. Indeed to a degree that makes an impression on each of us, we are thinking very little about the abundance that is available from work performed and money invested in the last twelve months. Just now in the foreground are "institutions" which represent environment, opportunities, characteristics of the conditions under which we live and labor. One notes that they are called "freedoms." Or taken together they constitute what we deem the dearest possessions of "free men." Mr. Jones has given graphic form to three of them; namely, freedom of communication, freedom of social organization, and freedom of worship. Each is definitely an asset for every man, woman, and child, for every family and home, for every business and recreation.

It is not possible to separate them nor to give them an order for development any more than one can think of heart, lungs, and brain as primary and secondary to

each other. As a normal human being has all three in a sound and dependable state of functioning, so we have the means of sharing what we know, the right and the realities of worshiping God and the privileges of organized associations by which individuals protect and extend ideas and institutions of mutual value.

Only when these "institutions" have become endangered by attacks or by proposals to supersede them, do they receive their proper place in our regard. The newsboy is ordinarily the romantic symbol of youthful enterprise, or perhaps the support of a mother and orphaned children. The "society," with its elected officers, its constitution and by-laws, its opportunities for discussion and concerted action, is the convenient agency of social enterprises. Through the open doors of churches people commune with their God in the fellowship of kindred faith, unrestricted except where intrusions upon the liberties of others require restraints.

We have become so accustomed to these social assets that we rarely have occasion to consider what would be the effect upon us of the suppression of the press, the radio, and the movie, or their subordination to some particular national, racial, or religious theory. With rare exceptions the right of public assembly and formal association is not questioned. The extent to which we enjoy freedom of worship is indicated by the number of denominations that are privileged to seek adherents among us.

THE LUTHERAN repeats that ordinarily we give little thought to these institutions that have been developed on this western continent. But this year they have been thrust before us and we have been required to appraise them. We now know them as inheritances which our fathers created under God and transmitted to us. They deserve not only grateful recognition, but every protection that loyal, intelligent patriotism can give.

The Church in The News

By G. ELSON RUFF

Augustana versus Novena

IN 1938 there suddenly appeared in the Lutheran Church a practice hitherto regarded as exclusively Roman Catholic, the Novena. A flurry of excitement spread across the placid surface of Lutheranism as this innovation gained headway.

By this time Lutheran conventions and committees have rather thoroughly branded the practice as heretical. Most recent denunciation comes from an officially appointed committee of the Augustana Synod, consisting of the president of the synod and members of the faculty of Augustana Seminary.

"The conception of God given us by the Novena is, at best, that God is remote and reluctant to listen unless He is told very definitely nine consecutive times what is wanted," points out the committee, "and that He has surrounded Himself with a wall, the gate of which is opened only to those who know the right combination."

"The content of the Novena presupposes the kind of theology which permits calling upon the saints and winning indulgences," states the committee. "... It seems remarkable that from within the Lutheran Church should come attempts to introduce again into Protestantism a practice whose perils are those associated with all forms of 'work righteousness,' saint worship, and magical conceptions of prayer. ... The expression 'Protestant Novena' is a contradiction not only of terms but also of the very spirit of the Reformation which certainly was a protest against all mechanical and meritorious concepts of religion."

In analyzing the situation which led to introducing the Novena, the committee refers to "the sad decadence of the 'old-fashioned' prayer meeting and the traditional mid-week service." "The passing of such services is an indication of spiritual retrogression or lukewarmness. Every earnest pastor will not only grieve over this situation, but will try to do something about it."

The Novena is not the answer to the need, the committee states. "If the whole set-up of the so-called 'Protestant Novena' could be purged of its present unevangelical and objectionable elements it could be accepted by the Lutheran Church. But it would not then be a Novena."

Off to Prison They Must Go

THINGS have happened since 1917 and the rough treatment given then to men with religious scruples about going to war. Very decent provisions for conscientious objectors have been made in the 1940 draft law. It may be hoped that patience and sanity will continue in this matter, no matter how far this war situation develops.

We have the example of the British, who have 51,261 objectors registered (through September 19) and who have treated these men fairly.

Nevertheless, there were

eight students at the Union Theological Seminary in New York who refused to register for the draft. Twenty had declared their intention to refuse, but twelve reconsidered their position. The steadfast eight left the Seminary, thus forfeiting exemption as theological students, and refused to sign up, saying they are pacifists and unable in conscience to "co-operate with the war system" in any way. On November 14 the eight were sentenced in Federal court to serve a year and a day in prison. They surrendered immediately. The court informed them that if at any time within the period imposed they decide to comply with the draft act, the sentence would be moderated.

As theological students, these young men could not have been required to serve in the army or navy, under the law, even if they had registered.

The Roman Catholic weekly *America* quotes with interest the statement of Professor Grant in a sermon in the Union Seminary chapel. "Refusal to register exemplifies a principle—which it strangely identifies with the Christian religion—which is pure, unadulterated, anarchic individualism; a principle that repudiates the last vestige of social and civic responsibility; a principle which cannot by any means be squared with the Christian religion, since Christianity teaches and inculcates a deep sense of responsibility for the welfare of others, including one's nation. ... From one point of view this idolatry of the private conscience may be described as the last, and most fatal, application and distortion of an exaggerated principle of Protestantism—the utter sanctity of private conscience."

This principle is valuable, and even sacred, when applied properly, but a principle which must be supplemented and balanced, said Professor Grant, by the principle of divine authority. "History is full of examples of the havoc wrought by the private conscience when unenlightened and unchecked by this other authority."

Completing a Decade

WHEN the American Lutheran Conference met in Minneapolis November 13-15, it marked the tenth anniversary of its organization. It was in 1930 that five groups, the American Lutheran Church, the Norwegian Lutheran Church of America, the Augustana Synod, the Lutheran Free Church, and the United Danish Evangelical Lutheran Church, established their federation which numbers approximately 1,500,000 baptized Lutherans.

Although the Conference is a federation and not an organic union, it has promoted a number of co-operative endeavors in its ten years. Chief among them are student service work and publication of a theological monthly. It has also sponsored a preaching mission and a united youth rally. Through various commissions it has supervised the preparation of courses and material in parish education, conducted annual conferences on Christian higher education, sought to co-ordinate inner mission work, and attempted to eliminate competition in home mission endeavor.



IN THE WORLD'S EYE

By JULIUS F. SEEBACH

An Intriguing sidelight on the American way of Thanksgiving dinners developed when a very old fresco in the Schleswig Cathedral was recently cleaned, and eight pictures of turkeys were revealed to wondering eyes. It has long been understood that turkeys were introduced into Europe in 1519 by returning Spanish conquistadores. But that statement needs to be corrected, for the Schleswig fresco goes back into the thirteenth century. Now Schleswig lies in the region from which the far-roaming Vikings set out, and it seems reasonable to conclude that they must have brought the models of these painted turkeys back with them. So Spain loses another count to restless Norsemen.

Now That "Bible Sunday" is near, it may be interesting to consider what treatment Holy Writ is getting at present in Spain. Recently the Spanish government confiscated 110,000 copies of the Bible, of the Gospels, and of special collections of Scripture verses, sent in by the British and Foreign Bible Society. The nearest approach to a reason given for the confiscation is that they were to be ground up to produce cellulose, a badly needed product for Franco's purposes. (Cellulose is a common base for violent explosives, and that fits in with the reported program of re-entry into war attributed to Franco.) No question of British political propaganda is involved in the confiscation. For sixty-two years this Society has carried on the distribution of the Scriptures in Spain, during which time it has disposed of more than 19,000,000 copies of the Bible, in whole or in part. Under the late Loyalist regime the Society enjoyed special freedom for this distribution, but all privileges disappeared with the advent of the Franco government. However, when the Bible Society made request of the new regime for permission to resume their distribution, with full submission to the national censorship, it was granted, only to have the work held up after the Scriptures had been brought in but before the distribution could begin. There should be no surprise over the action; Protestant churches and individuals in Spain continue to be subject to increasing difficulties. Though the Franco government is at odds with the Vatican, in matters of this sort they are good Catholics.

The Philippine free school system is in grave danger. The conservative Manila periodical, *Free Press*, is authority for the conviction that if the Philippine educational system survives a new public schools law recently passed, "it will only be because the system is beyond destruction." The danger lies in the fact that all the legislators responsible for the law are wealthy. None of their children attends the public schools and, as a consequence, private and parochial schools are favored by the operation of the law. Likewise the new law has reduced the former four primary school years and the three elementary years to five all told. The contrast of opportunity produced by this procedure works increasingly to the disadvantage of the children of the humbler classes, inasmuch as they are not sufficiently educated to take an intelligent part in public affairs. Moreover, an arrangement in the new school law, which provides

a long vacation of ten weeks during the hot season in order that child labor may be employed in the fields to gather the crops, further militates against the education of the island youth by injuring their health and weakening their physical resistance.

Philadelphia Has a new "super-heaven," dedicated (October 26) at Broad and Catherine Streets by "Father" Divine, in the presence of 5,000 of his followers, a trainload of whom came from New York to join in the celebration. The train, it is reported, lay outside the city for fifteen minutes in order that it should not arrive before the little "god," who was coming by auto. The reason given by one of the "angels," Heavenly Star, was that "everybody else's train has to run on time, but Father Divine, he's different; Father's God, and trains, steamships and airplanes have to wait for Father." This new celestial habitation of "peace" now takes precedence over the eight minor "heavens" already planted here. Presumably Philadelphia should feel more heavenly-minded, a condition it could enter into with profit; but it is a kind of heavenly experience, both in quantity and quality, which fails to approve itself to the community. Philadelphia is still too conservative to become adjusted to a "god" in a pearl-gray fedora hat, Oxford-gray topcoat and a blue suit.

The American Bible Society is making a stirring appeal for aid in distributing Bibles to Europe's prisoners of war. More than 2,500,000 of them are reported as in Germany alone—mostly French; there are also English, Polish, Moroccan and other national or racial groups of prisoners. The Bible Society of France is trying to supply the needs of her nationals, but it is "only feebly able to function," for very obvious reasons. The Bible Society of England, though vigorously effective in other parts, is prevented by the blockade from ministering to these prisoners. That leaves it up to the American Bible Society, and for that purpose you are being asked for contributions to the "\$150,000 Emergency Fund."

Steel Facts, published monthly by the American Iron and Steel Institute, calmly states, in the midst of national hysteria, that there is "no serious shortage of labor, nor is there any threat of such shortage in the future" in the steel industry. This report is based on present conditions, and refrains from any prediction on the effect of a larger military program. The reasons given for this forehandedness are: a settled apprentice program; job-training for specific duties; work-sharing during depression periods, by which thousands of skilled and semi-skilled men were kept on the payroll; a consistent high-wage scale. Not all industries have been equally intelligent in their programs. Nevertheless, the chief culprits have been specialized labor groups, which have restricted or abolished apprentice training in order to boost their own wages. Even worse have been the large numbers who, without organized intention, have preferred the immediate higher wages for ordinary labor, instead of submitting to the temporarily restricted returns of special preparation. These furnish the bulk of our recurrent and most persistent labor problem.

We Pray and Praise

America—To Prayer!

By Elda Mae Piero, Canton, Ohio

AMERICA—to prayer!
Earth's blackest hour demands
The mighty supplication of thy millions,
Who yet alone are free in peace to pray,
And lift to God hands still unstained with blood.

Amid the wreck of valiant nations, fallen
Beneath the deadliest blows Mars ever struck
Upon the innocent who loved but peace,
While only one is left 'twixt thee and the fury:
Raise thy strong cry—America!

Pray not in fear nor panic for thyself,
But firm in faith that "gates of hell shall not prevail,"
And great of heart, to feel the woe of all the world;
So link thyself to God by intercession
And the will to serve.

Mayhap no fire from heaven will fall—
The ways of God are wiser than the ways of men—
But know the Lord is stronger than His foes!
So let thy hundred million people pray,
To speed the miracle of peace!

America—to prayer!
All urgent rings that other cry:
"America—to arms!"

Breath of God

(Ezekiel 31: 1-11)

By Ivy Heilman Harmon, Rural Valley, Pa.

LORD, breathe Thy spirit into us,
Make our lives more like Thine,
Raise up from "valley of dry bones"
To that which is divine.

It is Thy spirit, Thine alone
That makes a life worth while,
Thy spirit dwelling in the heart
Shows in a kindly smile.

'Tis not the wealth that we possessed
Or what we may have done,
But it is what we really were
Counts when our race is run.

Three crosses loomed on Calvary,
Three men, condemned, in pain,
In One there was the Breath of Life—
He rose and lives to reign.

Oh, Breath of God, give to us life,
We ask it o'er and o'er,
Then well content, in peace, we'll dwell
And live forevermore.

My Cherished Aim

By Ted Hart, Brooklyn, N. Y.

To TAKE what comes with each new day,—
To scatter sunshine 'long life's way.
If ill or well, if rich or poor,
To find in life an open door
For service meet 'neath Mercy's seat,
Where dark and light do ever greet
The pilgrim-traveler facing west,—
Where weary footsteps soon find rest.

To give the aged all the cheer,
To bring a smile instead of fear;
To lift the lame and tottering frame,
And let youth live all o'er again!
If this my task I can complete,
I will have gained my meed of sweet
And lasting joy in life's brief day,—
MY CHERISHED AIM, now and alway.

Prayer for the Whole Earth

By Laura Emily Mau, Atlantic City, N. J.

LORD, hear this prayer for peace on earth,
For all Thy peoples everywhere,
To make the Love of Christ come in
The hearts of men Thy peace to share.

To make all wars to cease on earth,
By Thy transforming power of love;
To make the Love of Christ be known,
On earth as in the heavens above.

With patience and humility,
Teach us each day to do Thy good,
That all may glorify Thy Name,
To re-unite earth's brotherhood.

That Christ may reign on earth to lead
All peoples back to Thee again,
And that Thy Kingdom yet may come
With peace on earth good will to men.

Thankfulness

By John D. M. Brown, Muhlenberg College

THANK God for glimpses of His love on earth,
The trustfulness of little children's eyes,
The silent gratitude that never lies,
The kindnesses of everlasting worth.
Thank God that tears are lovelier than mirth,
And sunsets fairer than the morning skies;
That words are greater than the tongue that dies,
And death a more heroic thing than birth.
Thank God for little mercies and for great,
For daily blessings measureless or small,
For grace bestowed unearned, unmerited.
Thank God for strength to pass some narrow gate,
For unexpected light when shadows fall,
For vision in the presence of the dead.

Thanksgiving Biblically Appointed

Gratitude to God Directed and Approved by Holy Writ

By THE REV. FREDERICK LAMBERTUS, Toledo, Ohio

FOR Christians of Lutheran congregations there is a special reason why we should commemorate Thanksgiving Day. When we enumerate the blessings which God connected with the work of creation, as confessed in the first article of our creed, response to these blessings is summed up in the words: "For all which I am in duty bound to *thank and praise, to serve and obey Him.*"

God's Part in Daily Bread

When we look upon the past season of sowing and reaping; planting and harvesting—not only in our land but in all lands—we wonder how many Christians have prayed: "Give us this day our daily bread!"

There is one word in this prayer which has the emphasis, the word *give*. Without God's giving, there never could be a Thanksgiving Day; there could be no thanks and praise. For is there anyone who can give anything to God who has not first received from Him?

Jeremiah points clearly to this fact when he said: "Thus saith the Lord, let not the wise man glory in his wisdom; let not the rich man glory in his riches" (Jeremiah 9: 23, 24).

The prayer, "Give us this day our daily bread," expresses the dependence of man to his Maker. In fact, the animate as well as the inanimate world is dependent upon the Creator. "The eyes of all wait upon thee, O Lord, and thou givest them their meat in due season. Thou openest thy hand and satisfiest the desire of every living thing" (Psalm 145: 15).

The giving and receiving precedes the thanking and praising. Or do you wish to ascribe your success to your diligence; your endurance of strength; your ability to perform your labors well?

A farmer may prepare his field ever so well for the harvest. He may apply all the modern, scientific principles; may overlook no detail which promises success—all avails nothing if God does not *give*. In this giving of daily bread is included the sunshine and the rain; the heat and the storm; the very air, with its content of oxygen and nitrogen, so vitally important for animal and plant life.

The employee in the shop or factory may do his work ever so well and may be highly skilled in his work; what becomes of his job if God does not give peace necessary for the pursuit of happiness?

Hence the prayer: "Give us this day our daily bread," is intimately connected with the harvest—be that harvest in wheat or wages; in corn or cash; in independent income or an earned paycheck.

Are our hearts filled with thanks and praise on Thanksgiving Day? God answered the prayer for daily bread. But there steals into the eyes of many a tear. God has given abundantly in produce, so richly, that in many cases the market is glutted and the prices are too low to bring a reasonable profit. (Montana wheat is selling on the Minneapolis market for 53 cents a bushel; barley for 19 cents; October quotations.) And the wage-earner, whose income has been curtailed through slack

seasons when factories shut down and many days of labor are lost, may feel that there is little reason for thanks and praise this year.

But let us not forget that we still have much to thank and praise God for. Our country is still at peace. The besom of destruction is sweeping the European and the Asiatic world, but we are still enjoying peace and a reasonable measure of prosperity in spite of depression.

Let's thank and praise God and say: "Bless the Lord, O my soul, and all that is within me, bless His holy name."

Service and Obedience

Thanks and praise belong together, so do service and obedience. One depends upon the other. Even God serves by being obedient to the laws of nature which He established through creation. We depend with certainty upon the service which God gives us through the natural laws by which sun, moon, and stars perform their mission. The farmer may depend upon the spring the summer sun; the sailor on the lonely ocean upon the guiding star by which he maps his course. All have been appointed for service in obedience to His will.

How may our service and obedience become acceptable?

"Serve the Lord with gladness." So sings the Psalmist, and his teaching has been echoed by the wisest of human teachers. "Give me a man who sings at his work," so writes Carlyle.

"A merry heart goes all the day,
Your sad tires in a mile-a,"

so teaches Shakespeare. God asks for glad service and willing obedience.

But it is all too rare. Look at the countenances of many who profess to serve the Lord. How grave, how gloomy, how austere they seem! How seldom they ripple out the sunny smiles!

The services of the early Puritans have fallen into disfavor with many of our countrymen, in general because they believed them to be "too serious." They were not taught to serve with gladness. Read but their writings, their hymns, their prayers. You will find them filled with grave, earnest, and severe teachings. Gladness is conspicuously absent. Many of the religious phrases are dull and somber; the worship bare and uninspiring and destitute of beauty and brightness!

But before we make comparisons, let us ask ourselves: "Why is our gladness of service and obedience so rare?" Is it the remembrance of our sins? Is it the deep mystery of life in this and the next world? Is it the presence of pain and sorrow? Is it because we are too slow to take God at His word?

We are asked to serve the Lord with gladness and show our obedience in our service. "I was glad when they said unto me, Let us go into the house of the Lord." So sang David in his day. "Make a joyful noise." "Come before his presence with singing." Thus Scripture abounds in admonition to serve in gladness and to render obedience to God.



Rev. Henry Cornehlisen and
Dr. Rajah Manikam

A Hindu Spinning



Gandhi and Cornehlisen

Leader of India Talks to American Clergyman

Gandhi spinning on the porch of her hut. We chatted about her spinning, which she did regularly, and then she posed for some motion and still pictures. Her part in the life of her husband is very great, for to her comes little or no

glamor and much responsibility.

It is the custom of Gandhi to go about five thirty from the hut of his conferences to the hut where he eats. So we waited until 5.45 P. M., at which time he came. Noticing me taking pictures of him, he exclaimed merrily, "You are still at it. I hope the pictures are a first-rate bust."

My Questions

1. What is India's greatest need today?

Answer: "To be let alone." Rather bitterly he said this, for it was the whole purpose of his life at present to have India free from England's control.

2. Do you believe in non-violence, even against enemies from without, *i. e.*, Germany?

"Yes, there is no other way for humanity if humans are to survive and not to become beastly. I have no doubt about this at all. Otherwise we shall have horns and tails and become beasts ourselves."

3. "Can unity within be India's, with her present caste system? If so, how?

"The caste system in its present form is an evil. There have, however, been exaggerated statements about the present status of the caste system. Caste will exist in its true form as long as the world lasts. The caste in its true form is the trade guild. A mason must bring up his son as a mason, a carpenter as a carpenter. Caste is the proper distribution of energy and is good, as over against the competitive spirit of the west. Even among Christians and Mohammedans caste persists. The son of a Moslem weaver is trained as a weaver. The children should be trained by the father in the craft which is his. It is altogether wrong economy to be trained by others. The caste therefore as a trade guild should persist, but in so far as it separates it must go. It is a national loss for an engineer's son to be trained as a lawyer. There must be a national economy of labor and time. You in America and other western nations cannot understand this with your complicated systems." (The last two sentences came as the result of a protest of mine about the impracticability of father and son necessarily being interested or fitted for the same occupation.)

4. What are the contributions and weaknesses of Christian missions in India?

"There are many weaknesses and very little virtue. The missionaries have unconsciously, and sometimes not unconsciously, denationalized Indians. They have produced a race of foreigners of the Indians they have influenced right here in their own India and they have introduced beef and brandy on the basis that 'Nothing is

WHEN Henry Cornehlisen, pastor of Immanuel Lutheran Church in Philadelphia, faced the completion of ten years in his pastorate, he planned to prepare for the next decade by making a trip around the world. The war in Europe closed part of the world to tourists, but it did not prevent this pastor from making a trip to the Far East and to India. While in this last country he was able to meet and converse with that country's most widely-known citizen. He has described the occasion for THE LUTHERAN'S readers.

On September 10, at four thirty, and shoeless, I entered Gandhi's hut. Ere I could get but a fleeting glimpse of that figure familiar to the world, he said so informally as to put me utterly at ease, "Can you squat?" With an affirmative exclamation, I did, after being introduced to a Mohammedan doctor, another Mohammedan visitor, and an Indian Christian princess who was acting as his secretary for the afternoon. I sat between the two Mohammedans. Gandhi was in front of us all. A boy stood near him, manipulating the *punka* over his head. He was spinning. He appeared in fine physical condition, a man of seventy; a ripe old age for Indians. He was so small physically, yet he towered, a world figure! The very group before him represented the changing order. He was the Hindu, but before him sat two Mohammedans and five Christians! (Dr. Manikam and the Kumarappa brothers had accompanied me.)

The eyes of all India were upon this bespectacled man quietly spinning—particularly now—for Civil Disobedience might be started again this very week-end, and the decision rested in major part with Gandhi. He said to me, "I've just been reading about you in the *Nagpur Times*—another American doing India in a few weeks. And I suppose you'll be writing a book about it?" I promised not to do that, but informed him that I came not out of idle curiosity but from a deep interest in humanity and its peoples.

He asked me to be brief in my visit, as the Mohammedan to my right had the prerogative, since I had had to change the day of my visit and the new arrangement had already been made. I deeply appreciated this courtesy. If I had come the day before the interview would have been impossible. Every Monday was Gandhi's day of silence.

My visit lasted more than a half hour; a rare and thrilling experience. I met then Mr. Desai, his deeply spiritual secretary, who let me take pictures of them all as well as a shot of Gandhi through the open window of his hut. Then I had the good fortune to meet Mrs.

bad which God has created.' Indians are influenced to wear pantaloons and hats instead of learning the teaching of Jesus. Their work is vitiated by the fact of their trying to make Christians."

In response to a protest from me, asking if there were anything in which Christian missions had been helpful, Gandhi replied:

"Yes, the missionary effort in education and medical work has been of great help. Yet again, these have been used as instruments for conversion. The message of Jesus does not require to be preached but practised, translated into life. As I enter a garden, the rose does not call out to tell me that it is a rose, but it fills the garden with its fragrance. From its fragrance, I realize at once that a rose is growing there. Thus should the Christian missionary be; not preaching but living."

5. What do you think of America's present stand concerning the war?

"I cannot say. I don't read the newspapers much and what little I read I can't believe."

6. Have you a message for America?

"I have no message. I've run dry giving messages to America."

After a few pleasantries I terminated this interesting interview.

As the sun set in incomparable fashion over the plains of India while the Bombay Express carried me to Bombay, to the *S. S. President Harrison* and to my trip homeward to New York, I mused on India, her past of suffering, her present of tension, her future—with and without Gandhi. Would India become independent? Could she rule herself?

In Response to a Challenge

Young Pastor Regenerated a Congregation by Following Prescribed Methods of Work

By ARTHUR P. BLACK

THE Rev. Frederick R. Ludwig (Class of '32, Chicago Seminary), became pastor of St. Paul's Lutheran Church, Postville, Iowa, in February 1938. St. Paul's is an independent congregation. Whatever synodical relations it has had have been with the Wartburg Synod. One of the conditions upon which Pastor Ludwig accepted the call to St. Paul's was that he would be permitted to retain his membership in the Illinois Synod, where he had done a constructive work for several years as pastor of St. John's congregation, Mount Pulaski. Under his leadership over a period of less than three years the congregation has undergone an amazing transformation. The following paragraphs explain the why and the how. But first let's learn something of the background.

Opportunities vs. Obstacles

Postville's population is around 1,250. It is located in Allamakee County in the northeast corner of Iowa. It has three congregations representing other communions. Within a radius of ten miles there are seven other Lutheran congregations. Fewer than 3,000 people live in the territory drawn upon by all these congregations. Pastor Ludwig accepted the call to St. Paul's knowing its membership was scattered, disinterested, even discouraged; the regular church services were poorly attended; the church property was in a "run down" condition; there were no church records worthy of the name; and that he would have to start from scratch so far as a benevolence program for the larger work of the Church was concerned. Instead of discouraging him, these facts challenged him. Opportunities for service loomed larger than the obstacles to be overcome. He visioned Postville and environs not only as a "hard field," but a glorious field. All of which recalls his sainted father, who was one of the sturdy pioneer missionaries in the great Northwest for years, "a good soldier of Jesus Christ," as St. Paul was wont to say.

A Lost Battalion

Pastor Ludwig's first task was to get a list of St. Paul's members rather than to go on the hunt for prospects. There was no membership record to guide them, and he spent several months writing letters, telephoning, making home calls, enlisting the aid of the ever-present faithful few," and using the announcement method at church meetings. When the list was finally made up, it revealed 1,103 baptized members, 870 confirmed, 600 communing, and 400 contributing, for 1938, as shown in the Wartburg Synodical Minutes for 1939. These membership figures were several hundred below what the membership was "thought" to be when the work of revision was begun. But even a scattered and poorly organized congregation of 600 communing members has a nucleus of "salt of the earth" Christians and, starting with that nucleus, Pastor Ludwig already has a working, worshipping, and sharing congregation of which any pastor—after less than three years' service—would be proud.

How Did He Do It?

That's the question we are about to answer, not only for the information, but the encouragement, of those who would really like to know.

First—and foremost. Pastor Ludwig mapped out a series of sermons covering fundamental doctrines of the Lutheran Church and "the whole work of the whole church." That of course included missions, education, and works of mercy. Luther's Catechism was given a prominent place in his preaching and teaching. One series of doctrinal sermons included the Ten Commandments. The people of St. Paul's liked this type of pulpit program, and began attending the church services regularly. An intensive Lenten Season program, worked out with painstaking care, resulted in still further building up of regular church attendance, and gave Pastor

Ludwig his opportunity to introduce tested programs for developing the spiritual, educational, social and financial life of the congregation.

The Every Member Visitation

Second. As already stated, Pastor Ludwig went to St. Paul's in February 1938. The following September he made the first real Every Member Visitation in the congregation's history—if not the first of any kind. It was necessary to explain to many of the members what it was all about. As always, some doubted its value. Some shied at making a pledge. Some questioned the advisability of home to home calling. Some feared it wouldn't work—in Postville—even if it did in hundreds of other places. Pastor Ludwig's success in overcoming all such objections is evidenced by the fact that when September came *eighty-five men promised to serve as visitors!* With such a start the Visitation was sure to succeed. It exceeded all expectations.

Now let Pastor Ludwig tell in his own way what the first three EMV's have done for St. Paul's: *"According to available records they have increased the number of contributors from some 350 to about 1,000. We have few who do not make some financial contribution. I doubt if the figure would run over five per cent!"* Both the italics and the exclamation point are the work of the writer. We want those concrete facts as to the value of a real Every Member Visitation to "sink in" on the the reader. A program that will nearly treble the number of contributors, and increase the total to about 95 per cent, is its own best advertisement.

The Envelope System

Third. The Envelope System for contributing to the support of the congregational budget was unknown to many of St. Paul's members. Pastor Ludwig promptly introduced it, and was careful to select the United Lutheran Stewardship Envelopes sponsored by our United Lutheran Publication House in Philadelphia. The distinctive value of these envelopes is that they carry messages which follow the Calendar of Causes from September to June, inclusive (except March, which is reserved for Lenten programs only), and which carry stewardship messages for July and August also. The first year only 112 sets of envelopes were taken by members. The total number in use the last quarter of 1940 exceeds 650. Pastor Ludwig makes the extension of the use of the envelopes *a year round program*, not simply a seasonal or periodic program. That explains why the number of sets in use at St. Paul's has increased nearly sixfold in less than three years. As contributions made through the envelopes, regularly, are the backbone of the financial support of every congregational budget, it is easy to visualize the financial future of St. Paul's under Pastor Ludwig's leadership.

Upward Swing of Benevolences

Fourth. Pastor Ludwig talked right out loud on the whole subject of benevolences from the beginning of his ministry at St. Paul's, notwithstanding the fact that many members hardly knew the meaning of the word. Result: In 1938 the congregation's contributions to benevolence were \$400. In 1939 they had jumped to

\$1,115 toward the apportionment. In 1940 he hopes to step them up 20 per cent above that figure. That shows again that where the pastor leads the congregation will follow—even if he leads them to become benevolent-minded. Right here let us have a statement by Pastor Ludwig:

"Our current expense income, too, has enabled us to meet all bills when due. Financially, this year is proving satisfactory. With nine Sundays still to go we are only about \$45 behind last year's total in benevolent contributions. The close of the year should find us substantially ahead of last year. This is a real source of joy to me since *I cannot conceive of a congregation as truly strong in its own local work which is not vitally concerned in the larger program of the Kingdom of God.*"

Miscellaneous Sentence Sermons

1. Pastor Ludwig has all the unchurched in the community catalogued, and visits them once each year at least.
2. During the first 32 months of his ministry in Postville he received 170 into confirmed membership—81 by confirmation. The other 89 were adults.
3. He does not believe in dropping members from the church rolls. On this subject he says: "I prefer to keep them on the rolls, and trust that somehow, through the grace of God, they may take seriously the Saviour to Whom they have pledged allegiance."
4. St. Paul's communing membership is 75 per cent of its confirmed membership. While this still leaves the goal some distance ahead, Pastor Ludwig should derive comfort from the fact that it is a much higher percentage than generally prevails throughout the U. L. C. A.
5. Pastor Ludwig thinks he has the best church council in the U. L. C. A. There are nine members. All are successful in the conduct of their own affairs, and they bring their business sense to bear on church problems. "I have never seen a church council," he insists, "which was its superior—or equal."
6. Mrs. Ludwig is one of the big reasons for her husband's success. Thoroughly dedicated to God, she has consecrated many talents to building up the spiritual and educational and social life of St. Paul's. She has built up a Junior Choir of thirty-six voices and a Senior Choir of forty-two voices.
7. "One can sense the growing spirituality of our people," says Pastor Ludwig, "and that is the biggest thing."

DARKNESS

By G. E. Swoyer, Mansfield, Ohio

A CHILD at night lost in the thick darkness
Feels tense fears harassing its troubled soul;
So life seems surrounded by a blackness,
A fearful darkness on us strives to roll.

We cry for help in our fatal blindness,
But no sight comes to view the feeble light;
Or else listen for a voice of kindness,
To give us steady courage in our fright.

Then *faith* steps in and takes our trembling hand,
Assures us all in God's own time will clear;
And *hope* and *love* enable us to stand,
Or walk along the way without a fear.

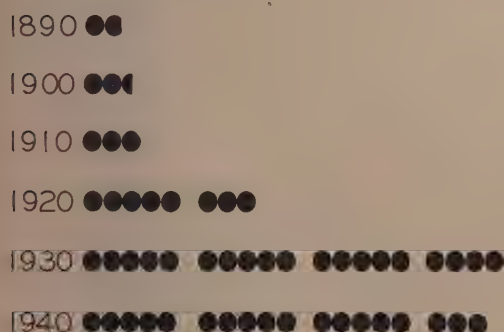
Let's Look at the Facts

The Rev. Edward T. Horn, III, Presents

Graphic Statistics

As THE Lutheran Church has become well established, the value of its congregational property—church buildings, parsonages, parish houses, school buildings—has grown enormously. In 1890 the total value of Lutheran congregational property in the United States was \$35,000,000. Today, fifty years later, it is more than ten times as much. It reached a total of \$380,000,000 in 1930. In the decade 1910-1920, it nearly trebled. In the decade 1920-1930, it more than doubled again.

VALUE OF CONGREGATIONAL PROPERTY

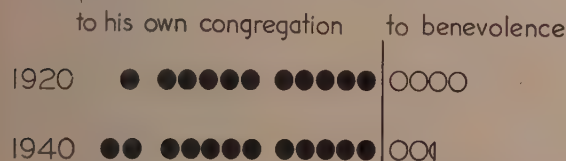


each symbol represents \$20,000,000

The increase in congregational property has resulted in increased local expenses, and, in times of depression, in decreased benevolence contributions. Stated in another way—some of the increase in the congregational property of the Church has been at the expense of the financial support of the projects of the church at large.

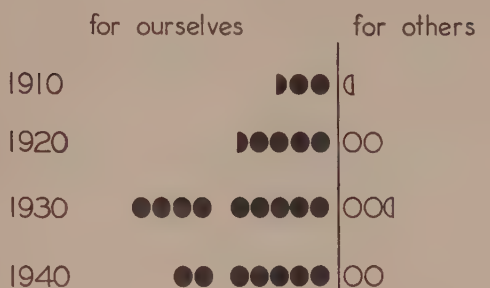
In 1920 the average member gave \$15 to the church; \$11 for congregational expenses, and \$4 for benevolence, both apportioned and unapportioned. In 1940, he gave \$14.25 for congregational expenses, an increase of 9 per cent; and \$2.25 for benevolences, a decrease of 44 per cent. If those who are confirmed members in 1940 gave as much to benevolence as the average confirmed member was giving in 1920, the needs of the United Lutheran Church and the budgets of the constituent synods could be met in full.

WHAT THE CONFIRMED MEMBER GAVE



EACH DISC REPRESENTS \$1 ANNUALLY

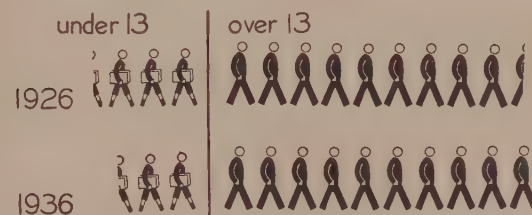
WHERE THE MONEY GOES



each disc represents \$5,000,000 contributed to current expenses or benevolence

Still another fact brought forcefully to our attention is that of our aging membership. In 1926, 24.8 per cent of our membership was under thirteen years of age. In 1936, this number had shrunk to 21.6 per cent. While this is largely due to the declining birth rate, it indicates the need for aggressive evangelism among children, perhaps for a Sunday school missionary program, for a revitalized emphasis on all our children's and young people's programs; not simply with the objective of keeping those we have but of winning children and young people not now within the Church.

OUR AGING MEMBERSHIP



each symbol equals 8% of membership

The more information we have at our command about our church, the more intelligently leadership can function in the congregation, the synod, or in the united church.

We receive many into membership each year, and we lose some. The church does not know how many of these are gained from or lost to other churches, and what percentage of the total gain is from the ranks of the unchurched. We do not know the average attendance at Sunday services; what percentage of the congregations use the full Common Service; what percentage of our pastors wear the black robe, no robe, or cassock, surplice and stole; how many families have family worship; how often Communion services are held; how many years and hours of instruction are required for confirmation; how many of our treasurers are bonded; the average age of our church councilmen; how many of our college students at Lutheran and non-Lutheran institutions are residents. Information can aid us in being effective.

Among Ourselves . . .

By Margaret A. J. Irvin

Christmas Pre-view

STORES are beginning to advertise the number of shopping days before Christmas. The holiday season is on its way.

Santa's smile may be a little forced this year. The usual Yuletide jollity seems to many of us like dancing amid the graves. Many people shrink from the mixed emotions the season must bring.

To our joy in the Christ child is added a new penitence for man's ingratitude. We turn in shocked amazement from the Christmas story to our newspapers.

Even small children are aware that all is far from well with the world. In homes where the children are encouraged to think, there may be questions that the parents cannot answer, unless they have first settled them in their own minds.

Children want straight answers to direct questions. They are quick to recognize half-truths and evasions. Although they may be too polite or too well trained to say so aloud, they will know whether or not you are consistent in your answers. They can see that good is white and evil is black, but they do not understand the shades of grey that color so much of our adult thinking.

Perhaps the conversation may go like this: "If the angels sang, 'Peace on earth,' why don't we have peace on earth, Mummy?"

"You see, God loves us and He sent His Son, the Baby Jesus, to show us how much God loves us. He taught men to love one another instead of being angry and full of hate. But many people haven't learned that lesson yet. Even people who say they want to be Christians and be like Jesus often are not like Him on the inside. Then it is bound to show in how they act. Then men fight and kill. It must make God feel very sorry that we do not appreciate the Gift He sent us that first Christmas."

"Must it always be like that? Can't I help?"

"Of course, you can help. You can love and love and love other people, even those who don't love you. You can learn to think of boys and girls in other lands as your friends. Then when you grow up, we will have peace on earth."

"But, Mummy, you are grown up. Can't you do anything to help?"

I hope you can answer that one without any prompting. If you cannot, hadn't you better think it over before your child asks?

War, like disease, has its outward symptoms and its inward causes. If we are to bind up the wounds of the world, we must care for both.

Through the state, we must throw our weight as individual citizens on the side of what we believe to be international justice and brotherhood. We believe that since God has placed us in a democracy, He expects us, not as a church, but as citizens, to help guide our nation into what we know to be paths of peace.

As members of the church, we must be busy as never before in our lives helping to root out the evil that has its source in stunted human souls. In the educational program of the local church, in the great mission projects

of the U. L. C. A., in daily ministering to the needs of those we meet, there are numberless opportunities to "do something for peace."

I hope that in your child's eyes you may have a white, not a black, Christmas this year.

Measuring the Immeasurable

A BEAUTY shop near my home displays in its window a placard demanding in bold letters, "What is your Feminine Quotient?" A woman's magazine offers a score by which to determine your "Diplomacy Quotient."

Just as the quotient totters on its pedestal in educational circles the public has discovered it. They have seized upon the word to indicate a way to measure things which it seems impossible to measure.

In this sense, it is used by one of the leaders of the Progressive Education Movement, when he speaks of people with a high Heart Q. He makes out a very good case for the boy who flunks in school yet makes a skillful and courteous taxi-driver, or for the girl who cannot remember enough history to pass an examination, yet whose Heart Q. is so high that she shows a real flair for housekeeping.

We all know them, don't we? Particularly in the church we meet boys and girls, men and women, who will never set the world on fire in an intellectual way, but whose character makes them stand out from the crowd. They are the "Plus People," while others with the same I. Q. may be decidedly "Minus."

I do not mean that high intelligence ratings and positive Christian character do not go hand in hand. Very often they do. But I do mean that when a child's intelligence is not in the highest brackets, the amount of Christianity he imbibes may make all the difference between his being a good citizen or a burden on society.

In the church, we have always drawn back from measuring even the measurable, as a matter of principle; but I wonder whether the fact that we do not give "grades" in Christian attitudes may not lead some parents to the mistaken idea that what the church has to give is of less value than a child's school work.

Every pastor and children's worker meets, now and then, this conflict. It is sickening to be told that Johnnie cannot come to catechetical class or other weekday instruction at the church because he is having trouble with his lessons. Probably Johnnie needs the church's guidance even more than his more brilliant companions.

Christian character cannot be measured, but, like intelligence, it can often be seen by certain outward symptoms.

Many Sunday school teachers shudder at the thought of "Reports." They picture all sorts of resentment on the part of parents, if they were to tell what they really think about Mary's ability to tread the Christian Way of Life. Where parents are concerned, ignorance is bliss.

It is not the fear of what mothers and fathers may say that makes me feel it is wise to refrain from putting our children's spirituality into numerical terms. Good parents want help in training their youngsters. But I do have a healthy fear of bruising the spirit of a child.

Musings of a Minister's Wife

Confidences and Complexes

Mrs. Lathrop Learns Some Things About the Young People

JIM LAWSON has just been here. What a dandy chap he is. I wouldn't want the young folks to know that I have any favorite in their crowd, because I am really fond of all of them. Nevertheless, Jim does hold a rather special place. He has such a unique gift for enjoying life.

Today he was a bit rueful when I asked him whom he was taking to the barn dance at Johnson's Corners Friday evening.

"It's my turn to take 'Gimme'," he said sorrowfully.

"Who in the world is 'Gimme'?" I asked.

"Pardon me," he said laughing, "I shouldn't have told you our new name for Kathryn. But I know you won't pass it on."

"Of course, I won't. But why 'Gimme'?"

"Well," he explained. "She thinks it shows she's 'been around' to order the most expensive things on the menu, when we take her out. She talks about the fellows who trot her around when she visits in Chicago and the presents they give her. It makes us local oafs seem like pikers to hear her."

"When did this start? She never was like that," I said.

"I know it. That's why we bother with her," he replied. "We figure that she has an inferiority complex, like the people we studied about in 'Psych' class, and is trying to hide it. Just the same, she'd better snap out of it soon or she is going to end up with one neatly broken neck."

"Mr. Lawson! What a thing to say! And just when I was thinking what a Christian spirit you were showing!"

"Can't tell a thing by appearances, can one?" he said.

Then he went on to tell me that he didn't mind taking Kathryn this time. One girl was pretty much like another, since Sara Gerber was away at college. "I wrote her," he confided, "that I thought I owed it to my family to marry a Lutheran, and I was considering her, since she was the least repulsive Lutheran girl I knew."

"Was she overcome by your praise?" I asked.

"She replied that if I knew her opinion of me, I would not tax my limited brain power to consider her further. Still, I think I may have given her something to think about besides that L. S. A. fellow she wrote Jane about." He laughed a little self-consciously. "What a lot the Catholics miss not having a priest's wife to confess to."

Mark and Joan came in just then, so further confidences were out of the question. However, I doubt whether there would have been more. Jim isn't that sort of person. I was flattered that he had told me that much. Perhaps that is one reason I am thinking so affectionately of him now.

Mark and Tommy Hartman are getting up a circus in Tommy's cellar. They are letting Joan and Betty be in the show with the boys from this neighborhood. At first they were to be ballet dancers, but after seeing them dance Mark insisted that they must be midgets instead. He is the clown and Tommy is ringmaster. There was a little disagreement about it, because Mark felt he was just intended by nature to be ringmaster. It was Tommy's father's old dress suit that decided the issue.

At first, Mark took the disappointment harder than I liked. Now he is quite reconciled to the lesser role, since the clown has the somewhat dubious honor of putting his head in the lion's mouth. In private life, the lion is Prince, the neighborhood Great Dane. He's gentle as a lamb and let's the children treat him in a way that is not in keeping with his royal title at all.

Sometimes my children's desire to be the center of the stage worries me. Then I remember that nearly everyone has it in one form or another. Perhaps if they find enough normal outlets, they will avoid poor Kathryn's present troubles, not to mention the annoyance of her friends. While Jim was talking, I was thinking how lucky she is to have friends with the patience and imagination to apply what they have learned in the classroom and see that she is really having a bad case of thwarted ego.

It's funny what odd forms the malady can take, isn't it? My husband meets them by the dozens. When I asked him one day why he didn't keep case histories of the problems he meets, he laughed at me.

"If I kept case histories, I'd have no time to do anything else," he answered. "Anyhow, I'm no psychiatrist. I am willing to learn anything that science can teach me about how people's minds work, but I am more interested in the people than in the laws that govern them. Who would let me help them, if they knew I was going to write them up?"

It is astounding how many people there are wandering about with personality problems of one kind or another. Mrs. Seitz and her daughter, Mrs. Roache, are just about the most extreme cases I know. The daughter has a real escape neurosis.

Still, I can't help marveling at how many people take the transition from self-centered baby to unselfish adult in their stride. When you think how necessary it is to the fullest development of the self, to put self out of the picture, I wonder that anyone makes the grade. Just one more of the contradictions in life that keep us from becoming stodgy.

Perhaps I had better stop talking and help Mark with his clown make-up. This is going to be a circus, all right!

Naughty Nora's Nonsense

SAINTS and apostles long be-
fore us,
Wore clothing simple and
decorous.
Those who are kept from
church by their
clothes,
Are adding to their other
woes.



NAUGHTY NORA

A Daughter of Lebanon

ONE of the best-known figures in the religious life of Philadelphia for over half a century has been Madame Layyah Barakat. A colorful story is hers. Born on Mt. Lebanon in Syria, she shared at the age of three the flight of her family from a massacre of Christians by the Mohammedan Druzes, in which her father was fatally wounded. After returning to their home, where the mother and children lived in deep poverty, Layyah attended a mission school; and at the age of fourteen was sent to an American school for girls in Beirut, where she was supported by a Sunday school class in Philadelphia.

At Beirut she became a teacher, and later went to Egypt to teach in a girls' school in Assiut. On the journey she met a young mission worker by the name of Barakat, whose wife she soon after became. Her husband took charge of a mission press, and she became principal of a small school which quickly enlarged to an enrollment of 200.

On a visit to Alexandria in 1882, she and her husband and baby were caught in the great religious war of that year, when the Mohammedans massacred all the Christians that could be found. In disguise they finally managed to escape to the seashore, and reached an English vessel only by the aid of a merciful Moslem boatman.

After reaching Marseilles, the Barakats decided to sail for America. While in Egypt, they had been visited by the superintendent of the Sunday school that had educated Layyah. Now they tried to find him, and wandered about Philadelphia, knowing no address but "Dr. Dulles, Chestnut." A policeman finally helped them to reach the home of Dr. Dulles, on Chestnut Street, only to find him out of town. The pastor of the church also was absent, and the little family was adrift again. But the doctor's housekeeper remembered the name of "Layyah," and followed them to ask, "Are you Layyah from Syria?"

Now began a long and friendly life in the friendly city, where the church found work on a religious paper for Mr. Barakat, and where Layyah, in spite of her imperfect English and the shrinking of the Oriental woman from publicity, soon found herself telling the story of her adventures and of her experiences as a teacher to ever-growing audiences. Her explanation of Oriental customs and beliefs, given as a running commentary on the Bible, as she translated it freely from Arabic into English, will never be forgotten by those who heard them. She has traveled over much of the United States on speaking tours, and has also been an untiring helper of Syrians and Armenians in need of aid. She had charge under the W. C. T. U. of work for Syrians arriving at the port of Philadelphia, and under the Pennsylvania Prison Society for those who had broken the law, holding services in the prison and standing sponsor to paroled prisoners.

After the World War she collected ten tons of food and clothing for the needy in Syria, but the vessel on which the supplies were being sent sank. With the insurance money she established a Home for Orphan Girls at her native village on Mt. Lebanon. She still lives in Philadelphia, after frequent trips to Syria. She has helped many Syrians and given to thousands of Christians in America a new understanding of God's Word.

Sacred Sentences

Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest. *Joshua 1: 9*

"For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."—F. W. Faber.

* * *

I will remember the works of the Lord.

Psalms 77: 11

"Grave on thy heart each past red-letter day;
Forget not all the sunshine of the way
By which the Lord hath led thee; answered prayers,
And joys unasked, strange blessings, lifted cares,
Grand promise-echoes! Thus thy life shall be
One record of His love and faithfulness to thee."
—Frances R. Havergal.

* * *

Now unto him that is able to do exceeding abundantly above all that we ask or think . . . unto him be glory. *Ephesians 3: 20, 21*

"So oft the doing of God's will
Our foolish wills undoeth!
And yet what idle dream breaks ill
Which morning light subdueth?
And who would murmur and misdoubt
When God's great sunrise finds him out?"
—Elizabeth Barrett Browning.

* * *

What is that to thee? follow thou me. *John 21: 22*

"How much time he gains who does not look to see
what his neighbor says or does or thinks, but only at
what he does himself, to make it just and holy."
—Marcus Aurelius.

* * *

If thou canst believe, all things are possible to him that believeth. *Mark 9: 23*

"I have yet to encounter that common myth of weak men, an insurmountable barrier."—James Lane Allen.

* * *

For necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! *I Corinthians 9: 16*

"Lone on the land and homeless on the water
Pass I in patience till the work be done."
—F. W. H. Myers.

"There is no rest for a messenger till the message is delivered."—Joseph Conrad.

* * *

The eternal God is thy refuge, and underneath are the everlasting arms. *Deuteronomy 33: 27*

"Nothing before, nothing behind!
The steps of faith
Fall on the seeming void, and find
The rock beneath."—J. G. Whittier.

and Observations

It is strange to see how many people think that right which is threatened ceases to be right. Pitiful to see them scuttling like ants to get on the side of the greatest numbers. Yet if we have any faith at all, we must believe that "truth is the last conqueror," and that "one, with God, is always a majority." "Who is on the Lord's side?"

We think we remember the works of the Lord when we give Him thanks at this season of the year. But the real time to remember Him is all the way along. Someone has said, "He who waits for Thanksgiving Day to be thankful will not be thankful when it comes." We need to make a habit of gratitude. The trouble too often is that we wait for great miracles instead of remembering daily mercies.

It is impossible that human beings should be able to imagine anything so fine or good that God could not do it. Souls, like water, cannot rise higher than their source. It is unthinkable that our wishes should ever surpass His will in scope and desirability. It is just because He is able to do so much more than we can ask or think that we trust Him. He loves to give His children beautiful surprises.

It is not by measuring ourselves with others that we grow. There is only one goal for us, and that is to attain to "the measure of the stature of the fulness of Christ." Any lower standard is too small for His followers. Reaching toward this, we shall be too busy to compare ourselves with our neighbors.

Hannah Whitall Smith tells of three women of whom a friend said that if they came to a mountain and had to get by, one would go around it, another would tunnel through, and the third would "just flap her wings and fly right over." Faith gives wings to surmount barriers. "They shall mount up with wings as eagles."

Paul could understand Jeremiah when he said he would not speak any more for God: "But His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing." The compulsion is not from without, but from within. Unless some such experience as this is felt by one who undertakes to speak in God's name, it would be better to keep silence.

To stand on a point of dreadful isolation; to see no foothold for advance in any direction; to feel oneself falling—and then to become conscious of being held and sustained—that is a very real experience of Christians in great crises. There is Someone there, Who does not let us down. We need never fear that He will. He is always there when we need Him most. "God is on the field when He is most invisible."

"Ye Have Need of Patience"

A CHINESE student after spending years in patient effort threw his books away in despair. It seemed to him that the results achieved were out of all proportion to the effort expended. As he walked, thoroughly discouraged, he saw a peasant woman with placid face and quiet eyes. In her hand she held a piece of iron, shaped like a spike. This she patiently rubbed against a stone. The youth inquired, "What are you making?" Without lifting her face, the woman replied, "I am making a needle." Thoroughly ashamed, the youth returned to his books. Years later he became one of the three greatest scholars which China has produced.

—H. W. A. Hanson.

Comfort

THEY fly in the desolate heaven,
Nor know where their food may be;
Yet God who feedeth the raven,
He too shall care for thee.

They dwell in crevices narrow,
In nests built perilously;
Yet God who watcheth the sparrow,
He too shall watch for thee.

They shake in the winds on chilly,
Unvisited slopes by the sea;
Yet God who hath clothed the lily,
He too hath clothes for thee.

"Why, therefore, are ye fearful?"
The wonderful Master saith;
"For God doth pity the tearful,
O ye of little faith!"

—Samuel W. Duffield.

"I Will Give You Rest"

CHRIST's life outwardly was one of the most troubled lives that was ever lived: Tempest and tumult, tumult and tempest, the waves breaking over it all the time till the worn body was laid in the grave. But the inner life was a sea of glass. The great calm was always there. At any moment you might have gone to Him and found rest. And even when the blood-hounds were dogging Him in the streets of Jerusalem, He turned to His disciples and offered them as a last legacy, "My peace." . . . Such living, as merely living, is altogether unique. It is only when we see what it was in Him that we can know what the word "rest" means.—Henry Drummond.

THESE FACING PAGES PRESENT

Doctrines, Persons, or Events of importance to religion.....Column 1
Sentences for each day quoted from the Bible.....Column 2
Observations drawn from the day's Scripture sentences.....Column 3
Messages of devotional value quoted from contributions.....Column 4
During the month of November they were contributed by Mrs. Julius F. Seebach, Philadelphia, Pa.

THE LUTHERAN's arrangement of the facing columns of *Sacred Sentences and Observations* rests upon the hope that the reader will see in each Scripture text and its attached quotation a word from God that can inspire a responsive meditation for each day. The *observation* illustrates what the verse meant to Mrs. Seebach.

ACROSS THE DESK

ONE of the careful readers of THE LUTHERAN, for whose scholarship as well as for his interest we have high regard, has called our attention to an error on our part when we stated that Easter will not occur between March 21 and 26 until 1967. His correction is hereby acknowledged. In our examination of the Easter table in the Common Service Book, page 492, Word Edition, we overlooked 1951, in which year the festival will occur on March 25. Therefore in that year there will be twenty-seven Sundays after Trinity, and Matthew's record of our Lord's revelation of the final judgment will be the Gospel for the chief service on next to the last Sunday of that ecclesiastical year.

Since one does not make such mistakes purposely, their occurrence is always regretted. We follow the usual human custom of seeking, finding, and presenting in this instance what errorists might call an extenuating circumstance; our oversight became the occasion for doubling the attention due a very important passage of Scripture. Persons who incline toward irreverence in pursuit of humor have made full use of the distribution of humanity into two classes; namely, the sheep and the goats. As a matter of fact, the passage, Matthew 25: 31-46, should be a familiar warning to everyone who has knowledge of the promises and prophecies of our Lord and Saviour. One is tempted to urge the church to revise its selection of Gospel lessons so that this portion of divine revelation will be read at least annually.

BETTERED BY HARDSHIPS

RECENTLY we were among those present at an address which Dr. Ralph H. Long, executive director of the National Lutheran Council, made on "The State of the Church in Europe." The information conveyed by him is not conducive to comfortable ease in Zion. His hearers being Lutheran pastors, he spoke particularly about portions of the world where our fellow believers have felt the full effects of the present war. We learned of the evacuation of the considerable area of Finland which was seized by the Soviet government and of the destruction of life and property which that heroic little nation's defense of its territory and way of life involved.

Concerning other parts of Northern and Central Europe, news similar in character, though less specific, has reached Dr. Long. One infers that in Denmark and in Norway the churches are not closed and communion with God is not forbidden. The situation, however, is easily imagined. These nations are "occupied" by an alien power and the privileges of corporate worship are thereby seriously affected. Likewise the industrial, social, and economic routines must all be altered to conform to the requirements of the German military policies.

In Germany there are not only the regulations of public assembly usual when a nation is in a state of war, but the government's prior lien upon all the resources of the citizens for the maintenance of its combatants. About half the pastors (it is reported) are with the military forces. Missionary projects are shelved because their support is a drain upon the nation's wealth. But in addition to these familiar handicaps of normal ecclesiastical procedure, there is a widespread anti-Christian philosophy which has the sponsorship of influential Ger-

man leaders. Some observers are fearful that the Church of the Reformation may be temporarily reduced to impotency in the area of German control.

After stating the situation, Dr. Long voiced the question: "What of the future?" and answered it with the sentence: "No one now knows." He then commented that while great obstacles to the faith are encountered in war-swept countries, observers report a revival of faith in God that promises survival of loyalty to Christ in an intense form. "The people are turning to their religion: it is all that is left them," he said, when reviewing the situation in Denmark. We inferred that the relations of church and state in Germany are unlikely to continue, but there also the people, though with greatly lessened numbers, will survive the tests of their faith. But they will know Whom they believe and will build again when the pressure of the war is relaxed. Only spiritual realities will survive. Out of the terrible trials to which Christianity is now subjected in practically every part of the world will come a more fervid following of the Master and therefore a more powerful community of believers.

PROTESTANTISM AND PROTESTANTS

Naturally, we, who are part of the Christian Church in which the Bible and not the hierarchy is the authority, cherish the conviction that the faith we confess and profess will emerge from this present crisis purified but essentially unchanged. We in the United States and Canada have our Bibles and our privileges of public and private worship unaffected by civil authority and thus our loyalty to Christ is nourished and vigorous. We can make allowances for the emergencies of international strife: we can acquiesce in a temporary priority of the state's demands upon its citizens in order that the "powers that be" can be defended against alien philosophies and attacks from without. We did just that in Canada from 1914 to 1918 and in the United States during 1917 and 1918, and in both nations for another five years devoted to recovery.

But in such adjustments of the spiritual to civil authority there were no essential compromises. The autonomy of the church was not questioned. Its support of the enterprises of government was voluntary and not forced. Even in praying for divine aid for one's country and one's countrymen, the petitions were conditioned by the phrase, "If it be Thy will." Not man's ambitions nor any nation's aspirations for power received precedence. As soon as the armies were disbanded and the activities of civil life were resumed, the pre-eminence given the demands of military operations ceased.

But to maintain this proper and normal relationship between church and state, the church must not compromise its principles of separateness. It cannot become the servant of the civil power. We must not judge the decisions reached in Central Europe in 1555, when it was agreed that "the religion of the prince should be the religion of the province." The "peace of Augsburg" no doubt ended a long period of Protestant-versus-hierarchical activities, but the agreement contained the seeds of future wars and the errors that later weakened the authority of religion. Christianity's relations to authority are emphatically "not for sale" to prince or priest.

A Lutheran College for Young Women

By Dr. Hugh J. Rhyne, President

IN MANY parishes there are Lutheran parents who are looking for the right place to put their daughters in college. Often they want them to go to a girls' school. As they look over the field in the United Lutheran Church, they discover that our Church does not have a four-year college for young women. However, they do learn that the church has a junior college for young women at Marion, Va. An ever increasing number of parents are using its services, to the satisfaction, it can be truthfully added, of both daughters and parents.

Marion College was founded in 1873 by the Lutheran Synod of Virginia to provide higher education for young women. In that day it was a pioneer movement, as higher education for young women was not then a popular cause. The college has operated continuously since that date. The records show that in this period 3,558 young women have attended the college. The enrollment this year is 142, which is full capacity for the equipment.

In 1913 the Board of Trustees decided to change the setup of the college from a four-year institution to a two-year college. In making this change, the trustees placed themselves in the front of the group of junior colleges which would spring up all over America. In that year there were only about seventy such schools in America with an enrollment of 2,363 pupils. Today there are 575 junior colleges in America with 196,710 students enrolled. There has been no other development in the educational world in the last twenty years similar to this one.

Advantages of the Junior College

The junior college is usually of a limited enrollment. This gives the assurance of a close, intimate relationship between faculty and student. Also there is far greater opportunity for personality development during the first two years, since the leadership must come out of the freshman and sophomore classes. This leadership in the four-year college comes out of junior and senior classes.

One of the reasons for the rapid development of the junior college has



A group of students from New York, Pennsylvania, New Jersey, and Maryland who are attending Marion College this year. In this group are the presidents of the Y. W. C. A., the International Relations Club, and the Freshman Class

been the preference of parents to have their daughters in a protected environment for the first years away from home. They want to be sure the academic training is standard, but they also want to be sure of the character development of their daughters.

A Girls' College in the U. L. C. A.

The figures show that there is a real need for a young women's college in our Church. According to figures released by our Board of Education in 1939 there were 4,193 Lutheran young women in colleges and universities. Of this group 612 were in Lutheran institutions. 3,581 were either in a state institution or in a private, or non-Lutheran denominational school.

More and more of our pastors are directing the young women of their congregations who want to go to a girls' college to take their first two years of work at Marion College. Several applicants for admission were turned away this year due to lack of room. It is the hope of the administration at Marion College that Lutheran parents who want a girls' school will send their daughters to Marion, and not send them to some private junior college, or to some other denominational junior college. A study of junior colleges in Virginia has revealed a number of Lutheran girls attending non-Lutheran junior colleges.

The physical plant at the college has been greatly improved during the past two years. Through a gift of the local community, and from funds from other sources, about \$17,000 has been spent modernizing the equipment.

Christian Influence at the College

The atmosphere of the college is definitely Christian.

At Marion this year are the daughters of six pastors. They have sent them to Marion because they are sure of the training they will receive.

From Marion College have gone women like Mrs. E. C. Cronk, who was such a great influence for good in the Christian world; Martha Akard, who until recently has headed our girls' school in Japan; Nellie Cassell, who did such a fine piece of work in our Guntur Hospital; and Jessie Cronk, who is in India today.

INNER MISSION ADDS NEW STAFF MEMBER

MELVIN BUESING of Appleton, Wis., was appointed supervisor of the Industrial Department of the Lutheran Inner Mission of the Miami Valley. After a week of observation at the South Side Branch of the Pittsburgh Inner Mission and other places, he took up his new task October 31.

Mr. Buesing comes from Appleton and has attended Toledo University. While in Toledo, he assisted with athletic activities at St. Paul's Church.

The Industrial Department of the Miami Valley Inner Mission has grown to such proportions that the Board determined to make it a department with a staff member at its head.

The profits of the Industrial Department are directed to the Family Relief Department, under the direction of Sister Marie S. Freese and the Rev. F. R. Stoneburner as superintendent.

A Good Neighbor

Jesus Recommends All-round Neighborliness

By D. BURT SMITH

Luke 10: 25-37. The Sunday School Lesson for December 8

THE "good" Samaritan gets higher rating in modern thinking than Jesus gave him. Jesus cited his unexpected kindness to a distressed Jew as an evidence of neighborliness, nothing more. What the Samaritan did was exceptional only because he did it for a Jew. Jesus said nothing of the man's faith, of his attitude or relation to Himself, or of his being saved. He was held up as an example for "a certain lawyer"; his kind act was a sample of the fruit Jesus expects to find in a life that is motivated by generous love for fellowmen.

The golden text is "the sum of the Ten Commandments"; it makes the whole study of neighborliness center around the requirement of unhampered love for God first and for "thy neighbor as thyself." All we are at our best is to be directed toward making our love for God supreme, and, as a necessary outcome of such love, having highest regard and unstinted helpfulness for others, here designated as neighbors. We have much to learn from this parable. Though intended primarily to put "a certain lawyer" on the right track, it has such basic principles as make it universally applicable—to Christians in particular. To be a good neighbor in the completest sense calls for adherence to Christ's teaching and example in all dealings one with another.

"What Shall I Do?"

The lawyer was much upset lest he fail to inherit eternal life. He was ready to do something to merit it. He judged himself as having much to his credit. His worry was that he might not have done enough; maybe he had missed something. Possibly he could be doubly sure, if Jesus would outline more for him to do.

This lawyer had the opinion that still is common—people think they can obligate God to assure them heaven by their many good works. They cannot understand that all their good deeds are insufficient to cover up sins or to give them justification before God. They have not learned the significance of justification by faith in Christ as a personal matter. They have a legalistic conception of God. They regard Him as a bookkeeper who is forced to hand out blessings to those whose accounts record many signs of goodness. We are all likely to be asking, "What shall I do?" when we have worries about our standing with God. It is hard to get

away from the notion that we can buy our way into divine favor by being good and doing good turns. We try to be saved by our good works rather than do good works because we are saved. We are not to serve God to be saved, but *because we are saved*. Love for God leads to fulfilling His law and caring for His creatures.

"Who Is My Neighbor?"

This question was either an appeal for help or a quest for praise. It was the neighbor who was to be loved that bothered the lawyer. Could Jesus call others than Jews neighbors? Would Jesus expect this lawyer to go outside his own social and religious class and be neighborly? Apparently he was sincere in wanting to miss none who might be his neighbor; he seemed to want to show love to everybody.

The answer to this question was the parable in which a despised Samaritan exemplified all-round neighborliness. At great risk to himself he showed kindness to the unfortunate Jew. He suppressed racial and religious prejudice and treated the Jew as a fellowman. He did for him more than he could expect any Jew to do for him. He established a new standard for neighborliness. He showed the personal conduct Jesus approved. His kindness, his provision for the man's care, his promise to stand all necessary expense—surely he was a good neighbor.

THINK OF THESE

TEST questions honestly asked are answered by Jesus with finality.

As Jesus did, so should we go to the Scriptures for moral and religious answers.

Exaltation by the church does not necessarily make people good neighbors.

The expression of neighborliness is called forth by people's need, not by their social standing.

"Which Was Neighbor?"

This question separated the one who was a real neighbor from others who might have been neighborly but missed their opportunity. It exalted the Samaritan. It pictured him as worthy of being emulated, even by this lawyer. It reversed the question asked by him from, "Who is my neighbor?" to "Whose neighbor am I?" It put it up to him to judge how he was to conduct himself so as to be truly a good neighbor. Jesus stressed the truth that evidence of his worthiness to have eternal life must be seen in the fruit of his religious life.

All-round neighborliness should be cultivated. Christians have the truth, the life, the way—these oblige them to bring forth fruits worthy of their profession, of their possession, of Christ. Neighborliness does not pay our way to get eternal life, but it is a necessary demonstration that we have eternal life, that we have "passed out of death into life, because we love the brethren."

THE UNUSED BIBLE

MAYBE it is expecting too much to ask that all the millions of Bibles be used. How many unused Bibles are there? Nobody knows. Most of us could honestly say that we know where there is an unused Bible. But by so saying we would not condemn ourselves, for many of us have more Bibles than we use. The Bible that is often used, the one we go to as to a trusted friend, probably takes all our Bible-allotted time and supplies our needs. We have one or more "spare" Bibles—the big family Bible where records of births, marriages, and deaths are kept is an extra unused Bible as far as reading or studying it goes.

The wail of the unused Bible issues forth from many rooms. It is such a muffled wail that it is unheeded, usually unheard. It may be the Bible given by friend or relative or church, the one we started in confidently to read daily, to read through in a year, to have as our daily companion and guide. Possibly we have not seen it or opened it for a long time. The Bible has not lost its power to cheer and guide, but we have lost its power by not using it. If we have a dozen Bibles they are of no more worth to us than so many old books if the evidence is that to each of them could be pinned truthfully the label, "Unused."

There may be scores of other unused books in your house without your missing anything important or vital. The case is far different if your Bible is unused. The Bible has something you cannot afford to miss.

DAILY BIBLE READINGS

December 2 to 8

M. "Who Is My Neighbor?" Luke 10: 25-37.
T. A Cruel Reception. Luke 4: 22-30.
W. Am I My Brother's Keeper? Gen. 4: 3-10.
Th. A Neighborly Deed. Acts 3: 1-10.
F. Love of Neighbor. Romans 13: 8-10.
Sat. Rules for Neighbors. Leviticus 19: 9-18.
S. Whose Neighbor Am I? 1 Cor. 10: 23-33.

The Young People

By AMOS JOHN TRAVER, D.D., Frederick, Md.

THE POCKET TESTAMENT LEAGUE

Scripture: Psalm 119: 89-96

SINCE 1935 the Luther League of America has promoted the Pocket Testament League and devoted one topic each year to this purpose. There are today more than 20,000 Lutheran young folks who have accepted membership in the P. T. L. There is no doctrinal statement required in joining, but each member is asked to carry a Testament in pocket or handbag as a habit. Of course regular reading of the Testament is expected and the evangelistic purpose of the P. T. L. is very strong. Young folks are encouraged to speak about what they read to others and to seek to win them to Christ.

To enroll in the P. T. L. it is necessary only to secure a Testament, promise to carry it, and report to the educational secretary of the Luther League of America.

With the Lutheran emphasis upon the Bible in mind, it is easy to understand the eager acceptance of the P. T. L. by the youth of the Church. The Bible is the Word of God. Through its pages the Holy Spirit works upon human hearts. It is the means by which God's forgiving love is conveyed to men.

The History

The founder of the P. T. L. was Mrs. Charles M. Alexander, an English woman of wealth, whose husband was one of the great evangelists of a former generation. He was a gospel singer and song leader who traveled with Dr. Wilbur Chapman around the world holding evangelistic services. Lutherans are inclined to laugh the evangelist out of court. Emotion played so much a part in bringing men to the choice of Christ, and there was so little place for education in their program. Men and women were taken wholesale into the co-operating churches and often lost the warmth of their love for Christ in the cooler atmosphere of the churches. Too large a proportion of the converts were soon numbered among the backsliders. But many lives were changed from bad to good through these meetings. Some of the leaders in our Lutheran churches found Christ under the pleading of an evangelist, but they followed their profession of faith by earnest study of the doctrines of the church. Perhaps it was to meet this very lack in the evangelistic program that the P. T. L. was devised. The only way in which a profession of faith in Christ can be made

permanent is through constant reading and study of God's Word.

The Testament and Evangelism

Evangelism is no longer a word that can be viewed with alarm in the United Lutheran Church. Under our Board of Social Missions we have an active department of evangelism headed by the Rev. Dr. Charles B. Foelsch, now of Washington, D. C. Through this department there is an effort to help the average layman to accept his personal responsibility for winning others to Christ. The young people through the P. T. L. have an opportunity to share actively in this program.

For both the lay evangelist and for those he seeks to win there are personal messages in the Testament. Note some of the following verses:

ACCEPT CHRIST

John 6: 37—Come to Christ.
John 1: 12—Receive Christ.
John 3: 36—Accept eternal life.
Luke 11: 4—Ask forgiveness.
Romans 3: 23—Acknowledged need.
I John 1: 9—Forgiveness found.
Romans 3: 24—Made right before God.

WITNESS FOR CHRIST

Romans 10: 9—Spoken confession.
Romans 10: 10—Confession in life.
Matthew 10: 32—Confession before men.

ABSOLUTE TRUST

John 10: 28—For salvation.
I Corinthians 10: 13—For deliverance.
II Corinthians 12: 9—For strength.
I Peter 5: 7—For comfort.
Philippians 4: 19—For every need.

THINGS NECESSARY

II Timothy 2: 15—Study the Word.
Mark 16: 16—Be baptized.
I Corinthians 11: 23ff—Receive the communion.
Galatians 5: 22—Cultivate Christian virtues.
Luke 21: 36—Watch and pray.

An unending column of references could be compiled from the Testament, showing the entire way of salvation. The seeker after souls should be familiar with these verses and be ready to quote them, or at least to find them, for inquirers. To carry the Testament should lead to good use of it. Unread, it has no power to save.

For Culture and Education

Ruskin witnessed that "the best part of my taste in literature came from a constant reading of the Bible." Breadth

of knowledge and fineness of feeling are to be found in the Bible, and they are the basis of all true culture. We often hear ridicule of ignorance of the Bible on radio programs and the like. They should be ashamed for ignorance of the Bible is a bar to all true culture.

The Bible is not only a textbook in education, but it has been the largest factor in making education necessary. Where life is primitive foreign missions must begin with schools. Men must learn to read or they cannot read the Bible. The individual approach to God taught in the Bible demands popular education. Modern education becomes a menace when divorced from religion. Christianity is the mother of the public school.

For Personal Rights

Think of the part played by the Bible in the freedom of woman. Beginning as a piece of property, part of the wealth of man, she has become queen of the home, and equal with man.

The abolition of human slavery also looks to the Bible for its inspiration. The principles of love and brotherhood taught by Christ are not consistent with the enslavement of any child of God.

The rise of democracy has found its greatest source of strength in God's Word. The doctrines of the Fatherhood of God and of the priesthood of all believers are foundations upon which to build a nation where every man is a citizen with equal rights before the law.

Personal rights are discovered in the elevation of the worth of human personality. Men for whom Christ died are not destined to become enslaved under whatever name the enslavement is called.

For Peace

The world has forsaken the way of the Word and is in dreadful conflict. Force is the idol of the age. No way of permanent peace will ever be found till men return to the Word. Peace in men's hearts, peace between nations, between races, between castes, between classes, between neighbors, this peace will only come as the fruit of the little book carried and read daily.

* * * *

TO LEADERS: Topic date, *December 8*. The Bible references should be assigned and read one by one. Other favorite verses may be read. A sample Testament should be shown and enrollment in the P. T. L. encouraged. Next topic, *The Magnificat*.

OPEN LETTERS

PARTICIPATION IN WAR

Rights and Duties of the Christian Citizen
in the Emergencies of War as Adopted
by the Omaha Convention of the United
Lutheran Church, October 14, 1940

THE position of the United Lutheran Church in America, based upon the Scriptures and interpreted by its Confessions, may be summarized as follows:

(a) It is the function of the Christian Church to proclaim the Gospel of Redemption and Peace.

(b) It is the duty of the Christian citizen to obey and support lawful government. Concerning such duty we hold—what is plainly taught by Scripture and stated in the Church's Confessions—, that "lawful civil ordinances are good works of God, . . . it is right for Christians to bear civil office, to sit as judges, . . . to engage in just wars, to serve as soldiers, to make legal contracts, to hold property, to make oath . . . save only when commanded to sin, for then they ought to obey God rather than man." Augsburg Confession, Article XVI. Romans 13: 1-7; I Peter 2: 13-17; Titus 3: 1; Matthew 22: 17-21; Acts 5: 29.

(c) We hold that a justifiable war not only may be possible, but that the Christian citizen is in duty bound to bear arms and to offer his life if need be in defense of his country.

(d) We believe that the conscience of the individual, informed and inspired by the Word of God, is the final authority in determining conduct. Acts 5: 29. Conscientiousness is one of the essential virtues of good citizenship. Therefore, under this evangelical principle of freedom of conscience we recognize the individual right to conscientious objection to service in a war. Such recognition does not imply the Church's approval of such conscientious objection but does proclaim its devotion and respect for the Scriptural principle of the supreme moral responsibility of the individual conscience. Acts 5: 29. As the exponent and defender of Christian principle the Church must respect and safeguard the right of the Christian in his exercise of that responsibility. The obvious difficulties involved, such as the abuse of the principle by hypocrites using conscience as a cloak for cowardice, do not excuse the Church from its sacred obligation of defending the principle at stake. They do challenge the Church to special care in judging the spirit and motives of those who may call upon the Church for safeguarding in such a position. They also challenge all Christians to

a heart-searching study of what the Word of God and the witness of the Church teach concerning the duties of the Christian citizen to the state. We reiterate that duty to be loyal support and service to the nation whose protection and benefits he enjoys.

(e) Therefore we recommend that the United Lutheran Church in America provide that communicant members of our churches who are conscientious objectors may file with the Executive Board a written statement as to their position. Such filing shall be done through their pastors and the presidents of their synods.

* * *

As related to the above, the following resolutions were adopted by the convention on October 16, 1940:

Resolved, That the Board of Social Missions be directed to prepare, and distribute to all our pastors, literature presenting a statement of counsel and procedure which they, under the circumstances, and as confessors and shepherds, may properly offer to members whose Christian conscience leads them to claim the status of conscientious objectors before agencies constituted for that purpose by the law.

Resolved, That nothing in the pronouncements of this convention, on the rights of the conscientious objector, shall be construed as allowing the right of any member of a congregation of the United Lutheran Church in America to refuse to register under the "Selective Service and Training Act of 1940" of the United States. (This applies only to citizens of the United States of America.)

NOT RECONCILED TO SCRIPTURE

To the Editor:

THE "Statement on the Rights and Duties of the Christian Citizen in the Emergencies of War" is more noteworthy for what it omits than for what it includes.

Most noteworthy is the omission of some very vital Scripture verses bearing on the subject. I refer you to such as Matt. 5: 44: "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Again I refer you to Matt. 7: 12: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Again, Luke 9: 55, 56: "But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is

not come to destroy men's lives, but to save them."

Nowhere have I seen any effort to reconcile Item (C) of the statement, "We hold that a justifiable war not only may be possible, but that the Christian citizen is in duty bound to bear arms and to offer his life if need be in defense of his country," with those of verses of Scripture. In fact, the statement entirely ignores the Sermon on the Mount.

I should greatly appreciate an editorial from your facile pen reconciling Item (C) with the verses I have mentioned. It might help me to comprehend the action of the Omaha Convention.

H. T. WEISKOTTEN.

THE CONSCIENTIOUS OBJECTOR

What the Church Did for Him at Omaha

By Dwight F. Putman,* Gettysburg, Pa.

"WE BELIEVE that the conscience of the individual, informed and inspired by the Word of God, is the final authority in determining conduct. Conscientiousness is one of the essential virtues of good citizenship. Therefore, under this evangelical principle of freedom of conscience we recognize the individual right to conscientious objection to service in a war."

That statement, taken from the report of the Executive Board on the question of military service and war, constitutes the core of what the Church did for the conscientious objector at Omaha. It represents a distinct advance beyond all previous mere reiterations of the declaration of the Augsburg Confession which says, "It is right for Christians . . . to engage in just wars."

Of course at Omaha the conscientious objector's heart was gladdened to feel that his Church would recognize and respect his right to dissent from military service. His country had already done as much for him in its recent selective training and service act, and it was comforting to be reassured that the morality of the Church was not running behind that of secular government. Actually it was not the position of the conscientious objector that was at issue, for his right had already been secured and safeguarded by special provision of law, and he was not asking to have his lot made easier by the church, but it was rather the church itself that was on the spot in facing the question of whether or not it should bring its morality abreast that of the

* Pastor Putman is chairman of the Directing Committee of the Lutheran Social Fellowship.

state in recognizing the sacred rights of conscience.

When earlier in the year memorials began to issue from the various synods and committee reports were being prepared to raise this problem before the convention, no one could be certain that our Church would grant even such recognition. Opinion within the ranks was much divided. However, once the government had so generously provided for the dissenter it became a pretty sure bet that the church would be equally generous in its own attitude toward him. For even though as a Church we have always been careful, when this subject of war arose, not to outrun the conscience of the state with respect to individual rights, neither do we wish to suffer the embarrassment resulting from any failure of the Church to equal that secular conscience.

Moreover, by way of implementing this declaration and backing up its honest intention to give the objector a better standing, provision was made "that communicant members of our churches who are conscientious objectors may file with the Executive Board a written statement as to their position. Such filing shall be done through their pastors and the presidents of their synods."

Now all this may not seem to constitute much of a gain in the attitude of the Church. However, its real significance for our fellowship becomes clearer when one realizes that previously there were ministers among us, sympathetic though not agreeing with the conscientious objector, who would refuse even to raise their hands or voices in support of his right for fear of having their own position misunderstood by the Church, and thereby sticking their necks out for cutting by their not too tolerant fellow Christians.

Incidentally, in the discussion of this problem, lest we forget, we who were present at Omaha ought to remind ourselves and make clear to those who were not there, that these new pronouncements comprise the report recommended by the Executive Board, as prepared by one of its members, and adopted by the convention with no opportunity for discussion or change of its content. Be it remembered that a parallel report of the Committee on Memorials dealing with this question and presented along with the report of the board was in the process of being discussed and amended at length, as though to shape it for adoption as the convention action, when suddenly, under the rule of "the previous question" aided by a parliamentary interpretation that took by complete surprise those concerned for some more adequate statement, the body was confronted by a vote without permissible

debate upon the undiscussed report of the board. The particular manner in which action was thereby secured by the convention, growing weary of debate and some confusion on the general issue, precluded the possibility of strengthening that which was actually adopted, which many believed those present were of the mind to do had the matter not become so badly complicated.

As a consequence of the procedure here referred to, our Church also went on record at Omaha as doing some other things for (or to) the man with conscientious scruples against the bearing of arms which will be taken up in a succeeding article under the negative title of "What the Church did not do for the Conscientious Objector."

INFORMATION WANTED

THE Rev. Charles P. Cressman has been instrumental in sending to pastors of the United Lutheran Church two sets of questions, answers to which are sought in order that something constructive may be written relative to preparation of members of the Lutheran Church for marriage. Pastor Cressman reminds his fellow clergymen of action that was taken by the convention of the U. L. C. A. in Columbus, Ohio, in 1936, at which the following recommendation was adopted:

"We request our pastors, wherever possible, to hold conferences with couples planning to marry, with the purpose of emphasizing the sacredness and enduring character of the married state, according to the plan of God."

At an earlier convention, held at Richmond, Va., in 1926, the same topic was made the subject of a recommendation of much the same general character but more specific in its details. Pastor Cressman requests that pastors who have introduced either pre-marital or post-marital instruction should inform him of the nature of their instruction and of its results. He writes: "After a summary is made of all this information, there will be available a considerable amount of data with regard to pre- and post-marital instruction by pastors of the U. L. C. A. Pastor Cressman's address is 223 Chestnut Street, Lebanon, Pa."

OFFERINGS

By Leslie Savage Clark, Rochester, N. Y.

LIKE a Pharisee I brought Him coins,
The tithe of the orthodox,
But He asked the gift of my broken
heart—
An alabaster box.

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Women in Convention

NORTH CAROLINA WOMEN REPORT PROGRESS

THE fifty-fifth annual convention of the *Women's Missionary Society of the United Synod of North Carolina* was held October 29-31 at Haven Church, Salisbury, N. C., the Rev. C. A. Phillips pastor. "Thy Kingdom Come" was the inspiring and challenging theme.

Registration took place at 10.00 A. M., October 29. The opening session followed at eleven o'clock with the Holy Communion. The Rev. B. E. Petrea of Salisbury conducted the Communion Service and the Rev. C. A. Phillips gave the meditation. Dr. P. D. Brown of Salisbury and Dr. J. L. Morgan, president of the North Carolina Synod, administered the Communion. Special music for the service was a solo, "The Lord's Prayer," sung by Roy Simmons, choirmaster of Haven Church.

The Wednesday afternoon session was opened with the convention hymn, "Thy Kingdom Come," written by Mrs. Margaret R. Seebach and used as the convention hymn at Des Moines a few weeks previous. The devotions for all sessions were given by Mrs. John Cook of Concord. The president, Mrs. L. E. Blackwelder of Mooresville, formally opened the convention.

The report of the president and other officers showed a 29 per cent increase in membership and an increase in organizations and of work in all departments. Mrs. J. L. Thornburg and Mrs. R. L. Conrad, synodical secretary and treasurer of The Children of the Church, spoke on that program.

Greetings were brought to the convention by Dr. J. L. Morgan from the North Carolina Synod, Miss Elizabeth Petrea from the Luther League, and Mr. F. W. Bankett from the Brotherhood of North Carolina. Greetings from The Children of the Church were brought by the following children: Jerry Tillman, Barbara Ann Mills, Martha Lippard and their leader, Mrs. H. V. Fesperman.

Mrs. J. L. Morgan presented "100 Years in India." This was one of the most important features of the convention.

Officers Elected

Mrs. E. R. Trexler, China Grove, was elected president; Mrs. C. E. Norman, Raleigh, vice-president; Mrs. E. K. Bodie, Bear Poplar, recording secretary; Mrs. Clifton Deal, Hickory, statistical secretary; Mrs. J. H. Weddington, Charlotte, treasurer.

Department secretaries elected were: Mrs. C. A. Phillips, Salisbury, Thank Offering and Magazine; Mrs. E. R. Lineberger, Newton, Mission Study and

Education; Mrs. F. M. Speagle, Dallas, Visitation; Mrs. G. W. McClanahan, Bessemer City, Life Membership and Annuity; Mrs. Aubrey Mauney, Kings Mountain, India Lace and Rocky Boy Industries; Miss Annie Glass Roediger, Winston-Salem, Deaconess, Young Women and Students; Mrs. J. D. Sheppard, Kannapolis, Box Work, Patron and Protege; Mrs. C. N. Yount, Faith, Christmas, Week of Prayer and Self Denial; Mrs. H. A. Schroder, Durham, North Carolina Missions.

Mrs. L. E. Blackwelder, retiring president, was paid high tribute by the convention for her untiring efforts. Mrs. E. R. Lineberger, retiring recording secretary, also received tribute for her services.

The convention was guest of the Haven societies at a delightful tea in the parish building of the church Tuesday evening.

Mrs. Machetzki Speaks

The Tuesday Vespers were conducted by the Rev. W. T. Nau of China Grove. Mrs. Paul Machetzki, a missionary on furlough from British Guiana, spoke on "The Kingdom of God and World Relationships." Her inspiring address brought information of the great work and sacrifice being made in that mission field for the extension of the Kingdom.

Wednesday morning the departments of the Women's Missionary Society very effectively presented "Thy Kingdom Come—Through the Departments of the Women's Missionary Society." Miss Ruth Juram, Promotional Secretary of the Women's Missionary Society of the U. L. C. A., spoke on "Thy Kingdom Come—Through the Women's Missionary Society of the U. L. C. A." She described effectively the work and progress being made in the societies throughout the U. L. C. A.

The Service of Remembrance which followed was led by Mrs. E. R. Trexler, and was an inspiring tribute to the faithful members who had passed to their eternal home.

At the afternoon session delegates and visitors to the Triennial Convention at Des Moines gave interesting reports. The main address was "Thy Kingdom Come—in British Guiana," by Mrs. Machetzki.

For Lutheran World Action

The treasurer reported a surplus of \$442 after the Triennial Special obligations had been met in full. The convention voted to give this amount at once to the Committee on Lutheran World Action.

At the banquet held at Catawba College with over 400 in attendance, Miss Annie Glass Roediger was toastmistress and Miss Ruth Juram and Mrs. Machetzki were the speakers.

Dr. P. E. Monroe, president of Lenoir Rhyne College, brought the message at the closing session, speaking on the subject, "Thy Kingdom Come—Through the Protestant Reformation." Afterwards the newly elected officers were installed. Mrs. C. E. Norman gave the homeward thoughts on "Thy Kingdom Come—Through Me."

MRS. J. FRANK DAVIS, Reporter.

SIX HUNDRED PRESENT

THE twelfth annual convention of the *Women's Missionary Society of the Western Conference of the United Synod of New York* was held October 22 at the Church of the Reformation, Rochester, F. R. Knubel, D.D., and the Rev. Herman Miller pastors. The service was opened with devotions by Dr. Knubel. The theme of the convention was "Stir my Heart, O God, in passion for the World: Stir me to Give, to Go—but most to Pray." The devotions were based on I Timothy 1: 11-17, and emphasized the need of prayer in our hearts. The afternoon devotions, based on Matthew 5: 1-16, were given by Mrs. Howard Kuhnle.

The reports of the officers were heard with interest: Mrs. Ford, the president, touched on the Lutheran World Action Appeal, the India Centennial, and begged for a ten per cent increase in membership. The Thank Offering was the highest it has been in six years, and in spite of the fact that the New York Society reported a loss in membership in the triennium, the Western Conference has gained forty-two members in the last year. At the roll call all the societies responded except one, and many reported their presence as visitors. There were over 600 women present during the day.

The recommendations of the Executive Committee were accepted. Miss Emily Knemeyer, the new synodical president, was introduced and brought reports from the convention in Des Moines.

One new society, the Evening Mission Circle of Concordia, Buffalo, was received into membership and a new unit of The Children of the Church was reported. This unit belongs to the Church of the Transfiguration, Rochester. Mrs. Oscar Stern, a Jewish refugee, made a very stirring and impassioned appeal on behalf of the homeless Jew. The Rev. Robert W. Stackel of Dannsville presented the Lutheran

World Action Appeal and part of the afternoon offering was given to that cause. Miss Mabel Meyer, our own "special," a nurse in Chirala, India, brought the work of that field clearly and impressively to our eyes. She took us with her on a day's trip through the hospital and the mission, emphasizing the fact that the native workers there and the missionaries are also stirred to pray even as it was laid upon our hearts to do so at this convention.

The following officers were elected: President, Mrs. Herbert A. Bosch; vice-president, Mrs. F. H. Reissig; secretary, Mrs. C. O. Dasson; statistical secretary, Mrs. Charles Menge; treasurer, Mrs. Paul Wenrich. Three Children of the Church units under the leadership of Mrs. Carl Koeberle presented a play, "Give Us a Chance." At the dinner hour the Rev. Fred Heins, Inner Mission pastor of Rochester, spoke eloquently on "Inverted Field Glasses."

RUTH K. BOSCH, Sec.

RURAL WORK PRESENTED

"FOLLOW THOU ME," was the theme of the thirty-second convention of the *Women's Missionary Society of the Wisconsin Conference of the Synod of the Northwest*, held October 22-24 in St. James Church, Marinette, Wis., of which the Rev. Garrett F. Genszler is pastor.

The opening fellowship dinner was followed by an evening service at which the Holy Communion was administered.

Guest speakers included Dr. Martin Schroeder, rural church secretary of the Board of American Missions; Arthur M. Knudsen, D.D., divisional secretary of the Board of American Missions; Mrs. Charles L. Grant of St. Paul, president of the Northwest Synodical Society; the Rev. Ellis Jensen, Ph.D., executive director of Wisconsin Area of the National Conference of Jews and Christians; the Rev. Harold Stoffel of La Crosse; and the Rev. Charles A. Puls of Madison.

Reports showed an increase in membership during the year, and a decided upward trend in contributions. Total receipts were \$9,255.31.

Officers elected and installed by the president of conference, the Rev. William Niebling, are: Mrs. A. S. Feddersen, president; Mrs. S. M. Jensen, vice-president; Mrs. C. A. Piel, recording secretary; Mrs. E. F. Wood, treasurer; and Mrs. Eloy Erickson, statistical secretary.

Delegates elected to represent the conference at the synodical Missionary Society convention included: Mrs. A. E. Strauss, Mrs. Ellis Jensen, Mrs. E. C. Seideman, Mrs. Paul Bishop, Mrs. R. E. Lombard, Mrs. G. B. McCreary, and Mrs. R. A. Drechsler.

An invitation to hold the 1941 con-

vention at Holy Communion Church, Racine, was accepted.

Among the resolutions adopted was one honoring the memory of the late Mrs. Frank Hemsing of Milwaukee, formerly a very active worker in conference, synodical and general societies.

MARJORIE B. PIEL.

"WALKING WORTHILY"

THE first annual convention of the *Women's Missionary Society of the West Pennsylvania Conference of the Central Pennsylvania Synod* was held October 22 and 23 in St. Paul's Church, Hanover, Pa., the Rev. Paul L. Foulk pastor.

The first session was devoted to the Holy Communion. The convention theme was, "Walking Worthily." Emily J. Werner, Ph.D., Biblical Seminary, New York, conducted worship periods on the topics: "Walking Worthily in Our Calling," "Walking Worthily in the Unity of the Spirit," "Walking Worthily in the Newness of Life," and "Walking Worthily in the Strength of His Might."

Addresses were delivered as follows: "Walking Worthily in Japan," by Mrs. C. K. Lippard, Japan; "Missions, the Way of Reconciliation," by Miss Anne Seasholtz, Ph.D., New York; "One Hundred Years in India," by Miss Nona M. Diehl; "Walking with Christ in British Guiana," by Mrs. Paul O. Matchetzki, British Guiana; and "The India Mission, a Motivating Force to Walk Worthily," by Mrs. R. M. Dunkelberger, India.

A quiz on work of Departmental Secretaries was in charge of Miss Nona M. Diehl. The *Women's Society of St. Paul's*, Dubs, West Manheim Charge, with a membership of twenty-three, reported 100 per cent Life Members. It was voted to assume the support of a woman missionary to replace Miss Annie E. Sanford, retired.

The following officers were elected: Mrs. R. R. Gresh, president; Mrs. Erle K. Diehl, vice-president; Mrs. C. A. Neal, secretary; Mrs. P. N. Wentz, treasurer; Mrs. C. C. Culp, treasurer.

MRS. W. W. NACE.

INDIA AND VIRGIN ISLANDS REPRESENTED

THE twelfth annual convention of the *Women's Missionary Society of the New Jersey Conference of the United Synod of New York* was held in Good Shepherd Church, Weehawken, N. J., the Rev. Charles K. Fegley pastor. The three sessions were attended by a large representation of mission-conscious women: five officers, thirteen department secretaries, fifty-eight delegates representing twenty-eight societies, seventy-seven visitors and seven pastors.

The Rev. C. K. Fegley, the Rev. John H. Wagner of Hudson Heights, pres-

ident of the New Jersey Conference, the Rev. E. S. Jaxheimer of East Orange, the Rev. E. A. Sievert of the Kinderfreund Homes of Jersey City, the Rev. Henry Kugler of Newark, the Rev. W. K. Hauser of Grantwood, Dr. Ambrose Hering of the Lutheran Welfare Council of the Metropolitan Area, and the Rev. Robert Schlotter of Perth Amboy, conveyed their greetings.

The morning devotions were led by Pastor Fegley, based on the theme, "Be Ye Steadfast," I Cor. 15: 58.

The business session followed. The society of Advent Church, the Rev. E. S. Jaxheimer pastor, was welcomed. The presentation of the department secretaries by Mrs. N. C. Peterson was enacted in a novel sketch, "Our Missionary Clinic."

Mrs. Dorothea M. Zerbst concluded the morning session with a prayer.

The afternoon devotions were conducted by the Rev. J. H. Wagner, based on Heb. 3: 14. Pastor Wagner emphasized the vital importance of a missionary society in every congregation. The guest speakers, Miss Mabel Meyer, missionary and nurse in Chirala, India, and Sister Edith Prince of the Ebenezer Home for Girls in St. Croix, Virgin Islands, brought stirring and revealing messages.

Miss Emily Knemeyer brought greetings from the Des Moines Convention, giving the salient points of the convention and her impressions.

Miss Knemeyer, president of the *Women's Missionary Society of the United Synod of New York*, installed the officers. The following were re-elected: President, Mrs. Robert Schlotter, Perth Amboy; vice-president, Mrs. Alex Berg, Trenton; secretary, Mrs. Mathias F. Walz, Newark. The treasurer, Miss Ina Nutzhorn, Jersey City, succeeds Mrs. S. A. Snider; and the statistical secretary, Mrs. A. E. Hurst of Rutherford, succeeds Miss Marie Kreyling.

Mrs. Virgil B. Sease was toastmistress at the evening supper forum, and Miss Mabel Meyer and Sister Edith Prince portrayed their service in a most interesting and spirited way.

The Rev. C. K. Fegley brought greetings from the Omaha Convention. An invitation extended by Redeemer Church, Jersey City, for next year was accepted.

A Mission Study Class will be held December 3 at St. John's Church, Jersey City, with Mrs. V. B. Sease as leader, assisted by Mrs. J. Henry Meyer of Elizabeth.

Recommendations were accepted to aid Lutheran World Action; an Indian love gift of \$1.00 per member; an increase of membership in the New Jersey Conference to offset the decrease of synodical membership.

MARIE H. KREYLING.

NO RESPECTER OF PERSONS

Tropical Typhoon Hits Ship Carrying
Missionaries to the Orient

THE Board of Foreign Missions is in receipt of an unusual travel letter from Missionary F. L. Coleman, D.D., who with Mrs. Coleman is en route to India. On the same ship, the *President Coolidge*, was Miss Alice J. Nickel, also returning to her work in India. The party sailed from San Francisco, Calif., early in October and reached Manila October 10. Concerning that portion of the voyage Missionary Coleman observes that, except for a murder in the third class the night after the ship left San Francisco and excitement caused by cablegrams indicative of unrest and danger due to the Japanese-Chinese war, it had been very pleasant. It was after they left Honolulu that the Pacific Ocean showed its power. The letter reads:

Near Capsizement

Since writing on the eleventh, we ran into a typhoon and have had some excitement. Yesterday morning the wind began to blow rather strongly and by noon it seemed like a storm to us landlubbers. The waves were high and the wind very strong. It continued to get worse in the afternoon and seemed to reach its peak about six o'clock. I was on the lee side on deck near the rail holding on watching the waves. A member of the crew had a movie camera and was waiting to get a high sea to photograph. One of the other men was holding him while he was operating his camera and just then the sea and wind on the other side hit with great force so that we went way over till we shipped water—though we were high above the sea. The camera man and the one holding him were both swept into the rail while we held on to a rail inside. Three times we dipped like that, each time more than the time before. I thought it was time for me to go some place else, so I went into the cabin where my wife was feeling a bit nervous.

A short time later Miss Nickel sent word asking whether she could come into our cabin. When she came over she had a tale to tell that we could hardly believe. She had been one deck up in the social room when those three seas hit us. She was at one side on a big chair. When the first dip came her chair began to slide. She held on, but the next sea threw her out of her chair to the floor; she took two complete somersaults across the whole width of the room and landed on her back together with chairs, tables and a grand piano, all of which had crashed to the lee side of the cabin. She picked herself up and felt her back paining her a good deal and went to her room. Here she was told that the port glass had

been broken by the sea and the cabin was flooded so she could not go in. She then came to our room.

Furniture Overturned

I went outside to see what had happened. I found the social room a mess of chairs, tables and piano in a heap on one side. Just below, the doctor was attending the injured. In Miss Nickel's cabin one of the three women had gone to her berth just under the port hole and was there when the sea broke the glass window. The pieces fell on her face and cut her very badly. I watched the doctor sewing up the cuts—her face was covered with blood and he worked over an hour and put in about a dozen stitches. On the floor nearby a doctor and his wife, who are going out to China, were lying, or rather he was lying and she sitting beside him. He had been at the top of the steps coming down when the sea struck and he had been hurled down the steps, across the floor below and into the cabin of one of the Norwegian missionaries going to China. When the doctor examined him he found that he had a broken arm and leg. These two were worst, but many had cuts and bruises. Below, one of the cooks was badly scalded and another had a leg broken. The woman whose face was so badly cut was a missionary to China.

Dinner Omitted

There was no dinner served, the stewards came to the cabins with sandwiches. Instructions had been sent out on the loud speaker that everyone should go to his or her cabin; but it would have been a good thing if this word had come an hour sooner. We heard in the morning that they did not expect to run into the worst of the storm until near midnight and so were taken somewhat unawares.

This morning everybody was exchanging experiences and we realized that we were very fortunate that there had not been many more injured. The sea is calm and beautiful this morning. I heard at breakfast that the velocity of the wind rose to 123 miles an hour at the peak of the storm. Members of the crew said they had never had a storm like this on the *Coolidge*. Typhoons usually do not occur so far north; but this was a typhoon and no mistake. First the wind was from the south, then after several hours it was directly behind, and then on the north side. It was when it was on this quarter that the damage was done.

Miss Nickel stayed in her berth this morning. The doctor saw her last night but did not examine her and went into her cabin just after we left this morning. She had probably just wrenched her back for she could walk all right last night and only had pain when she stood up.

"WINGS OVER THE MIAMI VALLEY"

By the Rev. Carl Driscoll

THERE'S more truth than poetry these days in the heading given to this news letter. Wright Field is working night and day testing new ships and new improvements, from giant four-motored bombers that cruise along at a mere 285 miles per hour, to wide-winged monoplanes that can hover at almost a stand-still over some point for observation, and from convertible bomber-pursuit planes to the speedy little chasers that can about run circles around a streak of lightning.

Patterson Field, the nation's airplane repair shop, is also busy these days, and both fields are having additional building erected. President Roosevelt visited Dayton and Wright Field October 12. Riding in the presidential car with him was Orville Wright, the first man to fly. On the tour to the field, the procession stopped at the Wright Memorial, a monument on the brow of the hill overlooking the field which was dedicated recently to the famous Wright brothers.

Down on the ground, the Lutherans in the valley have wished for wings to keep up with all that has been going on. More than 300 delegates and visitors attended the convention of the *Women's Missionary Society of the Southern Conference* held in St. Paul's, Greenville, October 21 and 22. Two Ohio missionaries addressed the group, Miss Frieda M. Hoh, missionary to Puerto Rico, who is supported by the Ohio Women's Missionary Society, and Dr. Paul P. Anspach, missionary to China, and an Ohio son, born in the Miami Valley. Mrs. C. W. Eickmeyer of Dayton, was returned to the presidency.

October 20 the *Regional Youth Rally* for this area was held in Second Trinity Church, Dayton, the Rev. Frank Secrist pastor. Dr. T. A. Kantonen from Hamma Divinity School, brought a forceful message and conducted an interesting discussion. Many of the groups at the rally continued the discussion in their own meetings. Certainly, conferences like these will do much to strengthen the whole Church.

A Joint Mass Meeting

St. Paul's American Lutheran Church was filled on Reformation Sunday afternoon when the American and United Lutheran Churches in the valley held a joint *Reformation Mass Meeting*. The service was held under the auspices of the Lutheran Inner Mission League, and after the main address the Rev. F. R. Stoneburner was installed as superintendent of the Inner Mission. Pastor Stoneburner came to Dayton from Toledo, where he had

done Inner Mission work, and prior to that had worked with the Pittsburgh Inner Mission.

Dayton has three *Leadership Training Schools*. One is conducted annually by the county Sunday School Council, another by the American Lutherans, and a third by our United Lutheran congregations. All are "doing nicely." Ours is the last to be started this fall, and at the end of the second week had an enrollment of 153. A convocation speaker opens the evening's work, which is followed by four courses in the leadership training series; then discussion for the four departments of the church school, plus a course in the Life of Christ conducted by the six convocation speakers.

The Dayton District Lutheran Sunday School Association held its annual convention October 31 in Salem Church, Ellerton, R. A. Albert, D.D., pastor. Missionaries John M. Armbruster and Paul P. Anspach delivered the two addresses of the day, and departmental discussion groups were led by Mrs. Mabel Fenner, the Rev. J. W. Frease of our synodical young people's work, and Dr. Paul H. Heisey, professor of Religious Education at Wittenberg College. All the officers were re-elected.

The Miami Valley was well represented at Des Moines and Omaha. These delegates, and all representatives from Ohio, have been requested by President Joseph Sittler to make themselves available for appearing before churches and groups to give first-hand accounts of what happened at these conventions. And right here, someone ought to express appreciation to THE LUTHERAN for the splendid convention edition. That alone ought to make anyone see the value of subscribing to our official church paper.

A Notable Achievement

One of the oldest Lutheran churches in Ohio observed its 125th anniversary in October, and another will do likewise next year. *Salem Church, Ellerton*, just a few miles southwest of Dayton, was organized in 1815, just twelve years after Ohio received her statehood, and in all that time has had only six pastors. R. A. Albert, D.D., the present pastor, has been there since 1923. On the anniversary Sunday, October 6, the sermon was preached by Dr. Albert's predecessor, the Rev. V. B. Christy, who served the congregation for thirty-three years. Perhaps the most notable achievement of this congregation is the gift of eleven men to the Christian ministry. One of these died in 1923, another left the ministry in 1937, and the remaining nine are in the active ministry, two of them being sons of Dr. Albert.

In mentioning the pastors that have entered the ministry from Salem Church, we should mention also the ministers' wives. On the evening of October 27, Miss Virginia Albert, daughter of Dr. and Mrs. Albert, was united in marriage with the Rev. Richard L. Smith, pastor of Messiah Church, Constantine, Mich., a member of the class of 1940 from Hamma. The marriage was solemnized in Salem Church, with Dr. Albert and his two sons in the ministry participating in the service.

Next year, *St. Paul's Church, Pleasant View*, the Rev. Paul Bressler pastor, will be ready for its 125th anniversary. A rededication service was held this year October 6. The renovation included new paper and paint, carpet and lighting fixtures, and the painting of the outside. The Holy Communion was administered at the morning worship, and the rededication was held in the afternoon with the Rev. J. W. Frease preaching the sermon. The Rev.

Russell Bussabarger, pastor 1933-35, and H. W. Hanshue, D.D., president of the Ministerial Association, spoke at this service.

Rededication services were held in *First Church, Troy*, October 13. The Rev. H. N. Gourley, who has been pastor for twelve years, conducted the service and Dr. W. D. Allbeck, professor in Hamma Divinity School, preached the sermon. Improvements included new paint inside and out, a new carpet, and other redecorations.

In Dayton

Twenty-fifth anniversary services of the founding of *Westwood Church, Dayton*, were held this fall. The Rev. Howard I. Pospel has served thirteen of the twenty-five years. Dr. E. E. Flack, dean of Hamma, was the anniversary speaker. Next year, the twenty-fifth anniversary of the dedication of the church will be observed, and the former pastors will be invited to return for the occasion.

The new *Lutheran Mission in South Oakwood, Dayton*, is progressing splendidly under the leadership of Pastor John T. Keister, Jr. Services are held every Sunday in the Far Hills Theatre, and a fine response is being made. The pastor and people are looking forward to the day when the organization will be effected, and a church erected.

Prayers and Courage

Mike Ondov is back in seminary at Hamma. It was just three years ago, November 5, 1937, that Mike was picked up "dead" from an automobile accident near Mansfield as he was going home to Cleveland for a week-end. From that night on it has been a fight to live, then a fight to walk, after three splinters of vertebrae pressing on his spinal column were removed in an extremely delicate operation, and then a fight to get enough from his paralyzed body below the waist in order to return and complete his seminary course. He's back, in braces and crutches, with a fellow student with him constantly; but he's back! He states it quite well, "I'm back by the grace of God." Recovery from such an accident is extremely slow when there is recovery, so he keeps his spirits up, and prays for the day when he will be a whole man again. The prayers and resources of thousands of friends have been with him, and his indomitable courage has inspired all who know him.

The interior of
Nativity Church,
Wauwatosa, Wisconsin,
which was dedicated
September 29. The
church can seat
200 people.
The Rev. A. C.
Baughman is pastor
of this congregation.



ON THE WING

By Milton J. Bieber, D.D.

THERE is always a thrill to a big church convention—attended and led by big men—in a big auditorium—wrestling with and solving big problems—in a big way. Such was the Omaha convention—the twelfth of its kind.

This convention was largely composed of young men. When the opportunity was given to the delegates to register for the draft at the hotel (Fontenelle) almost one-third of the 541 delegates left the spacious hall for a brief half hour to perform that patriotic duty. The delegates were there for the greatest business on earth—the King's business—and they attended to it with dispatch for they were led by a president "who never sleeps."

What a delight to mingle with friends from all points of the National and the Canadian compass! Also to make new friends and thus increase the joy of fellowship! . . . The convention was in a serious mood but never too serious to enjoy facetious remarks from the chair or from the floor. The banquets and the group dinners relieved the tension and gave spice to the seven-day convention bill-of-fare.

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The Saturday half-holiday October 12 to visit Midland College and Western Seminary at Fremont, thirty miles northwest of Omaha, gave me the opportunity to visit these institutions again and from there to drive to

Sioux City

in Mr. Earl Berg's Chevrolet. He was one of the three Iowa Synod lay delegates to the convention; and a charter member and treasurer of the two-year-old St. Luke's congregation in Morningside (Sioux City). Sioux City! Morningside! St. Luke! What delightful memories cluster around those names and places! What a busy, happy, eventful twelve months we spent there! We knew not a soul when we landed there in May 1938! We had hundreds of friends and a congregation of more than 125 souls when we bade them adieu in July 1939 for Silver Spring, Md. And now to look again into those fine faces after a year's absence, and be warmly welcomed by Pastor and Mrs. D. E. Robison and their loyal members! And again to face and address the church school and congregation and note the many marks of progress and expansion! And also to be welcomed at the early service in Trinity, the mother of St. Luke's, by Pastor and Mrs. A. B. Schwartz, their staff, and congregation!

St. Luke's is forging ahead. The Women's Missionary Society of the U. L. C. A., which is supporting St. Luke's, invited Pastor Robison (one of the Home Mission pastors of the forty-six it supports) to its convention in Des Moines, and he attended. A lot has been secured; soon a churchy chapel will grace it; later, a church; and then a new mission somewhere in the outskirts—thus the Church grows, the Kingdom of God is extended, and Christ is preached to sinner and saint.

The time sped all too quickly and, after a hurried lunch, we were again on our way in Mr. Robison's car to the Youth Meeting in the large auditorium in Omaha in the afternoon to listen to able speakers; and in the evening to be thrilled again by the Midland College Choir and Orchestra augmented by sixty choirs and choral groups—in all 500 voices—under the able direction of Oscar Lyders of Midland College.

A delightful finale to the convention was the kind hospitality of the Rev. and Mrs. W. C. Stump in their home.

Sunday was here almost before I was ready for it. After service in our own church we were taken by one of our obliging members to the station and the 1.01 "Mercury," the crack streamlined Michigan Central train, took us 100 miles west in two hours to

Battle Creek

"the Health Food City," which breakfasts the world, and tells it how to eat in order to be well. This city is "in the center of everything," is very attractive, clean, up-to-date, 110 years young, with 150 manufacturers among its 47,000 people (65,000 including suburbs), 50 churches, 16 parks, spacious hotels, the world-famous Kellogg Institute for Health, founded in 1876, the Kellogg foundation financing schools, hospitals, medical research, summer and winter camps and airport. Three other large concerns give you your choice of breakfast foods. Here is Camp Custer of World War fame, now Ft. Custer, with veteran and other government hospitals, covering 8,000 acres, again renewing its youth and growing into gigantic proportions and strength. It is a sight to see! They are getting ready for 84,000 men in training. We came to Battle Creek on the invitation of the Rev. H. J. Fennig to be the supper speaker in

St. Paul's Church

at the southwest Michigan District Sunday School Association convention, to speak on the theme, "Teach All." The church and the banquet hall were filled afternoon and evening with interested delegates and visitors from Battle Creek, Three Rivers, Grand Rapids, South Haven, Lansing, Kalamazoo, Jackson. The papers and addresses in the afternoon were of exceptional ability and merit and the discussions were animated and helpful.

St. Paul's began in 1903 under the Rev. F. J. Howard, and the next year the present church was erected with the aid of the Home Mission Board of the General Synod. Successive pastors have been the Rev. A. D. Gilbert, Dr. W. O. Kantner, Dr. L. P. Speaker, under whom the congregation became self-sustaining, the Rev. E. A. Krepert, I. S. Spees, the Rev. G. C. Goering, and the Rev. E. N. Bauer. In 1929 Pastor Fennig came. The Rev. H. J. Fennig is a native of Ohio since 1888. He taught school, married in 1911, attended Wittenberg College and graduated from Hamma Divinity in 1921. He was ordained to the ministry by the North Central Ohio Synod and is serving his fifth parish. Under Mr. Fennig the church has made many improvements, has reduced its debt, paid its apportionment, and is forging ahead. We greatly appreciate the fine hospitality of Pastor and Mrs. Fennig.

NOTICE

Investigation reveals that the need for used clothing, which has existed in the Canadian Northwest for the past several years, to a large extent has been met; that the Canadian National Railway has refused to renew the grant of free transportation of such clothing in Canada, thereby making it necessary to pay the freight charges to destination. In view of these facts the Board of Social Missions is asking that no further shipments be made to the collection agencies in this country. Should a new emergency arise, an appeal again will be made to the Church.—C. FRANKLIN KOCH.

SESUICENTENNIAL AT SELINGROVE, PA.

FIRST LUTHERAN CHURCH, Selingsgrove, Pa., observed the 150th anniversary of its founding with special services, October 20-27. The anniversary sermon was preached by the Rev. W. K. Hauser of Grantwood, N. J. Sunday evening the pastor, the Rev. S. R. Frost, occupied his own pulpit. At the gatherings during the week the following were the speakers: the Rev. H. J. Bilow, president of the Conference; President G. Morris Smith of Susquehanna University; the Rev. W. F. Pfeifer, Zelienople, Pa.; the Rev. W. E. Swoope, Lebanon, Pa.; and Sister Vernetta Kunkle, a daughter of First Church. On the morning of October 27, President Luther D. Reed of the Philadelphia Seminary, preached the sermon. In the evening the cantata, "The City of God," was sung by an augmented choir.

Although the exact date of the organization of First Church is unknown, the year 1790 is generally accepted. At that time the Lutheran and Reformed people of this community worshiped together in the local schoolhouse, in barns, or private homes. The first house of worship was erected in 1802. The lots on which the present church, parsonage, and cemetery are located were donated by Conrad Weiser, a pioneer of this section and a member of the Lutheran Church.

The cornerstone for the church building, which was the "old log church," was laid in 1802. This served the congregation as a place of worship until 1862, when a second story was added and the interior improved. In 1855 the Reformed congregation disposed of their interest in the "union church property" to the Lutherans for \$1,000, and built a church of their own. The title, The First Evangelical Lutheran Church, came into usage with the division of the congregation in 1855. In 1868 they affiliated with the Ministerium of Pennsylvania, having formerly belonged to the West Pennsylvania and the Central Synods.

In October, 1885, the present church was erected. This step was made necessary by the healthy growth of the congregation. In 1886 the church had a membership of 170 persons: its present membership is 773 baptized, 507 confirmed, and 320 communing members. The Sunday school has an enrollment of 350 scholars. The pastors of this congregation have been: F. W. Jasensky, Christian Espich, Pastor Guensel, George Heim, John Herbst, John C. Walther, J. P. Schindel, Sr., C. G. Erlenmeyer, Peter Anstadt, J. W. Early, H. H. Bruning, and E. L. Reed.

Those who have entered the service of the Church from this congregation

are: S. J. Ulrich, H. P. Miller, W. S. Ulrich, L. D. Ulrich, and Sister Vernetta Kunkle.

The Sunday school of this congregation was the first in the section north of Harrisburg. Mrs. Simon Snyder, widow of a distinguished son of Selingsgrove who became Governor of the commonwealth, and her sister, Miss Ann Kittera of Philadelphia, were the leaders in developing the church school in 1821.

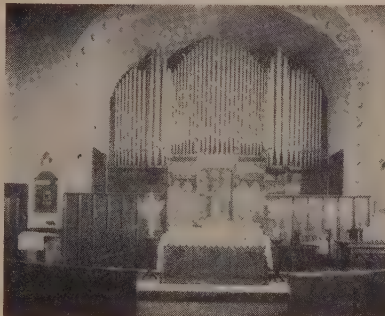
A SILVER ANNIVERSARY

THE Dorcas Society of the First Lutheran Church of Syracuse, New York, celebrated the twenty-fifth anniversary of its organization Friday evening, October 18. About forty members of the society and some former members were in attendance. Dr. Edward L. Keller, the pastor, was the principal speaker, although each of the honor guests and the president of the society spoke briefly.

The Dorcas Society was organized October 8, 1915, with eight charter members. Of these, five remain, and one, Miss Bessie Pilger, has held office in the organization continually. In recognition of her service, she was presented with a gift of money.

At the honor table were the original members and in the places of the three deceased members were their daughters and a granddaughter. All former presidents are active in the society except Mrs. William Pierce. Two songs written especially for the Dorcas Society were sung. The officers are: President, Mrs. O. E. Brambeck; vice-president, Mrs. John Axe; secretary, Miss Bessie Pilger; treasurer, Mrs. Carl Schultz.

CHANCEL IMPROVED



Reen Memorial Church, St. Louis, Missouri, recently dedicated a new altar, reredos, candelabra, vases, pedestals, and communion rail. The church was also redecorated and painted, and all expenditures were provided for before the day of dedication. T. B. Uber, D.D., is the pastor of this congregation of five hundred members, and has just completed fifteen years of service in this work.

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ASHEBORO CHURCH LAYS CORNERSTONE

Asheboro, N. C. The opening service and cornerstone laying of St. John's Church were held Reformation Sunday, October 27. The services marked the second anniversary of the congregation. At the opening service, held at eleven o'clock, the sermon was delivered by Dr. J. L. Morgan of Salisbury, president of the United Synod of North Carolina. The pastor, the Rev. Roscoe B. Fisher, and the Rev. Walter Yount assisted in the service.

The cornerstone laying service was held in the afternoon. The following officials of synod assisted Pastor Fisher: Dr. J. L. Morgan, president; the Rev. F. L. Conrad, secretary; the Rev. B. E. Petrea, statistical secretary; and the Rev. C. E. Norman, president of the Eastern Conference.

Greetings were brought as follows: The Asheboro Ministerial Association, the Rev. J. W. Braxton; the City of Asheboro, Mr. Cleve Thayer; the Luther League, Mr. Elmer Troutman; the Lutheran State Brotherhood, Mr. E. W. Wagoner; the Women's Missionary Society, Mrs. Roy Fisher and Mrs. J. L. Morgan; the Mission Committee, Mr. H. E. Isenhour; the Eastern Conference, the Rev. C. E. Norman; the Synod of North Carolina, Dr. J. L. Morgan. The choir of the First Lutheran Church of Greensboro had charge of the music.

The church is of English Gothic design and was built at a cost of \$14,000, completely furnished. It will seat 300.

The services were attended by many pastors and friends from the city and throughout the state. The church was filled to capacity.

Special gifts to the church were as follows: Chancel furniture, Mr. Carl Rudisill, Cherryville; the pews, baptismal font, Bibles, the cross, candlesticks, altar book, offering plates, candle-lighter, flower vases, light fixtures, the cornerstone, bulletin board and altar cloths. The altar cloths and choir robes were made by the women of the congregation. The invitations and programs for the occasion were also gifts. The progress of this congregation in two years is outstanding.

ST. JOHN'S
CHURCH,
ASHEBORO, N. C.

DR. LONG THE CHIEF SPEAKER

THE third annual convention of the *Susquehanna Conference of the Central Pennsylvania Synod* was held October 24 in Christ Church, Lewisburg, Pa., the Rev. Vernon D. Naugle pastor. The convention opened with the Holy Communion, which was conducted by the Rev. Harry W. Miller, president. The Rev. Vernon D. Naugle preached the sermon. The communion was administered to sixty-three pastors and thirty-nine lay delegates.

During the morning session reports were read and committees were appointed. Dr. John Harkins presented the report of the delegates to the Omaha Convention.

In the afternoon the Rev. Ralph Casner and Dr. Calvin P. Swank presented the problems and opportunities of the rural church. Pastor Dallas Baer spoke in behalf of church benevolences. Pastor Paul Keller, chairman of the Youth Work Committee, gave his report of Camp Susquehanna; 133 boys and girls attended the camp this past year. Dr. M. R. Hamsher, president of the Central Pennsylvania Synod, conducted a period devoted to answering questions asked by the ministers and delegates.

The principal speaker was Dr. Ralph H. Long, executive director of the National Lutheran Council. He addressed the conference in behalf of the appeal for \$500,000 for the relief of missions orphaned by the war.

The Conference Brotherhood held a supper meeting. Mr. Dan Smith, president, was toastmaster. Mr. Ward Grammley, a lay delegate to the Omaha Convention, told of the impressions made upon him by the convention and challenged the men of the Church to a more active participation in the work and life of the Church.

At the public Vesper Service Dr.



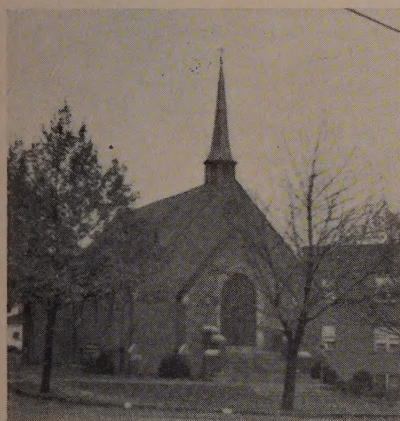
Ralph H. Long again addressed the group. He used as his subject, "The Lutheran Church in the World."

The following officers were re-elected: President, the Rev. Harry W. Miller, Williamsport; vice-president, the Rev. Walter E. Brown, Danville; secretary, the Rev. Paul W. De Lauter, Mifflintown; treasurer, Hon. Benjamin Apple, Sunbury.

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BELLEVILLE CHURCH DEDICATED

BETHANY congregation, Belleville, N. J., dedicated their new church October 6. The pastor, the Rev. Willard H. Borchers, performed the act of dedica-



BETHANY CHURCH, BELLEVILLE, N. J.

tion. Dr. Paul A. Kirsch, Supervisor of Missions of the United Synod of New York, preached the sermon.

At a special service in the afternoon, the Rev. John H. Wagner, president of the New Jersey Conference, preached the sermon and the Rev. J. Henry Meyer and the Rev. C. M. Wallick conducted the service. The Rev. E. H. Knudten, of the Home Mission Committee of the Conference, read the scripture lessons. In the evening, a special youth service was held at which time Pastor Borchers preached.

The church is 73 feet long by 30 feet wide and seats 160 people. By using the transepts and the balcony, 250 persons can be accommodated. The building is of red brick with cast stone trim and with the land, building and finishings, cost approximately \$28,000.

PERSONAL

Arnold F. Keller, D.D., pastor of the Church of the Redeemer in Utica, N. Y., was the leader of Religious Emphasis Week, November 3-9. This event is sponsored by the Student Christian Association of Hartwick College, Oneonta,

N. Y. The theme of this conference was, "We Would See Jesus," and the purpose was to clarify the views held by students on religious problems.

Dr. Keller spent the first three days of the conference with the student body on the campus and gave much of his time to conferences with students.

The week opened with a Sunday afternoon Vesper Service in the Church of the Atonement, conducted by student members of the Association. The Hartwick College A Cappella Choir sang several numbers. At the morning chapel service, Dr. Keller spoke on "Whither the College Student?" "Who Is Jesus?" and "Do We Dare to Be Christian?" Tuesday, Dr. Keller was the dinner guest of the Diakonian Club, the pre-ministerial group. A discussion was held at the home of the group's advisor, Dr. Gustav Nordberg. On the evening of November 9, a buffet supper was served in the college gymnasium, at which time a general discussion of important questions submitted during the week took place. This was attended by faculty, students, and local clergymen.

Robert E. Wolff has accepted a call to become assistant pastor of the First Lutheran Church, Apollo, Pa., of which Martin L. Clare, D.D., is the pastor.

Mr. Wolff is a graduate of Thiel College in 1937 and of the Lutheran Seminary in Philadelphia in 1940.

The service of ordination was held November 3 at St. Mark's Church, Adrian, Pa., the home church of Mr. Wolff. The Ordination Service was in charge of the Rev. H. Reed Shepfer, president of the Pittsburgh Synod. The sermon was preached by George N. Lauffer, D.D., pastor of St. John's Church, Kittanning, Pa.

CONGREGATIONS

Hasbrouck Heights, N. J. Holy Trinity Church observed its twentieth anniversary with a celebration on the evening of October 31 in the church hall. Neighboring pastors extended greetings and Mrs. Norma Bingham, a native of Iceland and a descendant of

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several Lutheran pastors and a Bishop of Iceland, delivered the address on "The Message of the Candles."

Sunday morning, November 3, a Service of Thanksgiving was conducted by the pastor, the Rev. Alfred Weber, with Samuel Trexler, D.D., president of the United Synod of New York, as the preacher.

Pastor Weber has served Holy Trinity Church for twelve years. The congregation set a goal for the anniversary this year of, "Twenty dollars from every family; twenty hundred dollars for our twentieth anniversary." At the Anniversary Service Pastor Weber was able to announce that the goal had been exceeded by \$320; a total of \$2,320 having been contributed for the Anniversary Fund.

New York, N. Y. Since September the members of St. Mark's have been worshipping jointly with St. Peter's congregation, 54th Street and Lexington Avenue, Manhattan, pending disposal of St. Mark's Church property on East Sixth Street.

When it was learned that Pastor Emil Podszus' flock had decided to give up its edifice because of conditions, the Rev. Dr. Alfred B. Moldenke invited them to use St. Peter's until they had settled their affairs.

Organized in 1847, St. Mark's was at one time downtown New York's most active church, with as many as 1,350 communicants. However, in 1904 its congregation was decimated in the *General Slocum disaster*, which saw over 1,000 persons drowned or burned to death. Most of those on the ill-fated excursion boat were from St. Mark's Church.

In more recent years, its membership has been hit by shifts in population, the exodus of families to the suburbs, and the steady infiltration of alien races and creeds into its district.

While summer was marked by a lull in most New York churches, St. Peter's, Manhattan, proved an exception by maintaining an active hot-weather program.

The high spot was its September pageant, presented on Lutheran Welfare Day at the World's Fair Temple of Religion before 1,000 spectators. Entitled, "Fine Gold" (its theme being taken from Isaiah 13: 12—"I will make a man more precious than fine gold"), it depicted in colorful fashion the many works of mercy performed by the Lutheran Welfare Council. Pageant scenes embraced welfare activities among children, the aged, hospitals, prisons and tenements. The directors of various Lutheran institutions and agencies acted as expositors. Included among these were Pastors Carl Futchs, Ambrose Hering, D.D., Otto Gerbich, H. Brueckner, and John H. Benson.

The cast of eighty-five consisted of St. Peter's choir, Sunday school children and members of the congregation. The pageant was written and produced by Karl Emerson Williams, with musical direction by August Hartung, church organist. As a prelude, the choir gave a half-hour concert.

The council, which sponsored the presentation, comprises twenty-eight Lutheran welfare agencies and seventy-three congregational and other group associate members in New York.

Orlando, Fla. September 27 several families gathered at the home of Mr. and Mrs. Helmer Christenson and decided to organize St. Paul's Lutheran Church of Orlando, Fla. The adoption of the congregational constitution was deferred to a later date. The Rev. O. E. Liden of the Augustana Synod of the American Lutheran Conference served as chairman and Mrs. Ruth Graham as secretary. Those present had come to Florida from Illinois, Wisconsin, Pennsylvania and Maryland. Others were native to Florida. Three church bodies were represented—the United Lutheran, the Missouri Synod and the Augustana Synod. For the present, the church school and morning worship are conducted in the S. D. A. Church by Pastor Liden. A cordial invitation is extended to tourists and visitors.

Orlando, known as "The City Beautiful," has a population of nearly 40,000 people and is growing very rapidly. According to the latest census Florida has had the remarkable growth in population the last decade of 27.9 per cent.

Parrottsville, Tenn. "Plain Talk," the journal for Cocke County, enjoys the services of Mrs. Setzer in the department allotted by the journal to church news. She contributes, in addition to local items, paragraphs containing information concerning the general work of the church. For instance, under date of September 12 the paper published items concerning Dr. F. H. Knubel, concerning the \$500,000 appeal for the relief of orphaned Lutheran missions, and an excerpt from the *Luther League Review*. One can be sure that the readers of the local journal appreciated the opportunity to receive such general news.

Mrs. Setzer writes that in addition to using *THE LUTHERAN* as a source for news items she has quoted also *Ecclesia Plantanda*, *The Hebrew Lutheran*, and the pamphlet issued for advice to church councilmen under the heading, *Forty Thousand Strong*. Such excerpts, together with news of Lutherans in the parish, of which the Rev. Roy B. Setzer is the pastor, "are pasted in a big scrapbook which may eventually become a real historical record of this parish and of the U. L. C. A.'s program and projects."

It reads like a valuable contribution to local church history.

OBITUARY

Mrs. Sophie Frommshagen

the widowed mother of United States Army Chaplain Captain Frederick C. Frommshagen, died at the Fitkin Memorial Hospital, Asbury Park, N. J., November 7. She was born August 9, 1860, at Zeven, Germany. For nearly a score of years she had lived in Shark River Hills, Belmar, holding membership in the Lutheran Church of the Atonement, Asbury Park, where she was distinguished by her faithfulness, humility and consistently wholesome life and spirit of service.

Her death followed an illness of but a few weeks.

The funeral service was held Sunday afternoon, November 10, in Asbury Park in charge of her pastor, the Rev. Carl H. Miller, after which interment was made in the Monmouth Memorial Cemetery.

Surviving Mrs. Frommshagen are her son; two grandsons, Frederick and Lawrence; and two nephews, Fred Brutt and Herman Brutt of Brooklyn, N. Y.

CHANGE OF ADDRESS

Anderson, D.D., R. Homer, from 620 Virginia Ave., Roanoke, Va., to 620 Virginia Ave., Virginia Heights, Roanoke, Va.

Barkley, Robert, from 309 Butternut St., Syracuse, N. Y., to 300 Hillsdale Ave., Syracuse, N. Y.

Baumgaertner, A. C., from 140 Forest Ave., Phillips, Wis., to Bailey's Harbor, Wis.

Bowers, George K., from 155 Spring St., Bedford, Pa., to 3614 14th St., N. E., Washington, D. C.

Dando, Joseph M., from R. F. D. 1, Edinburg, Ind., to 501½ W. Mulberry St., Springfield, Ohio.

Fetter, Lester E., from White St., Weissport, Pa., to 100 E. Abbott St., Lansford, Pa.

Fisher, H. G., from 402 Beech Ave., Macon, Ga., to 200 Napier Ave., Macon, Ga.

Goerner, O. S., from 33 Arthur St., Mansfield, Ohio, to 123 Arthur St., Mansfield, Ohio.

Graf, Paul L., from 2720 Grand Ave., S., Minneapolis, Minn., to Walters, Minn.

Grimes, Lyman H., from 324 W. Fourth St., Centralia, Ill., to 1348 W. Fifth Ave., Gary, Ind.

Guss, D.D., William Ira, from R. F. D. 1, Mifflintown, Pa., to 127 N. 40th St., Omaha, Nebr.

Hanes, F. M., from 211 N. W. Third St., Richmond, Ind., to 825 W. Marion St., Elkhart, Ind.

Herzel, Frank B., from Mulberry, Ind., to R. F. D. 1, Batesville, Ind.

Huffman, Paul E., from 100 25th Ave., Minneapolis, Minn., to Northwestern Lutheran Seminary, 100 E. 22d St., Minneapolis, Minn.

Jacobson, J. W., from 2510 N. Hubbard St., Milwaukee, Wis., to 2942 N. Second St., Apt. 203, Milwaukee, Wis.

Keller, D.D., A. F., from R. F. D. 5, Boonville, N. Y., to 21 Irving Place, Utica, N. Y.

Kelly, D.D., A. A., from Gettysburg, Pa., to 45 E. Broadway, Tucson, Ariz.

Lack, C. Lester, from 14 Asby St., Apt. B, Arlington, Va., to 14 Asby St., Apt. B, Alexandria, Va.

Lamartine, Ph., from Tranquility, N. J., to 3700 E. 45th St., Seattle, Wash.

Leupold, Ph.D., Ulrich, from 55 Hohner Ave., Kitchener, Ontario, Canada, to 17 Dill St., Kitchener, Ontario, Canada.

McCauley, D.D., J. Wm., from 5023 Gwynn Oak Ave., Baltimore, Md., to 438 E. Main St., Salem, Va.

McCord, Lehr A., from 214 Melmore Ave., Tiffin, Ohio, to 312 Coe St., Tiffin, Ohio.

Motz-kus, H. J., from 4012 Vernon Ave., Minneapolis, Minn., to 5113 W. 40th St., St. Louis Park, Minneapolis, Minn.

Neumann, K. Bruno, from Arenzville, Ill., to 226 Peoria Ave., Peoria, Ill.

Newcomer, D.D., Harry D., from 525 Clinton Ave., Brooklyn, N. Y., to 464 Clinton Ave., Brooklyn, N. Y.

Rangeler, R. E., from 3935 Randolph St., Lincoln, Nebr., to Fifth and Harrison Sts., Topeka, Kan.

Schaertel, Elmer G., from 217 Eckford St., Brooklyn, N. Y., to Box 497, R. R., 2 Lone Oak Road, Louisville, Ky.

Schaus, Lloyd H., from 204 King St., S., Waterloo, Ont., Canada, to 581 Echo Drive, Ottawa, Ont., Canada.

Sorensen, Carl, from R. F. D. 1, Camden, Ind., to 104 E. Highland St., Albion, Ind.

Stahl, E. F. C., from 92 Day Ave., Newark, Ohio, to 158 N. 10th St., Newark, Ohio.

Sullivan, Charles, from Tressler Orphans' Home, Loysville, Pa., to care of Federal Penitentiary, McNeil Island, Washington.

Wenrich, S. M., from Stoutsville, Ohio, to 517 N. Wild Olive Ave., Daytona Beach, Fla.

Yerian, D.D., S. H., from 4427 W. 59th Place, Los Angeles, Calif., to 4427 W. 59th St., Los Angeles, Calif.

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